The Christian Woman's Board of Missions

1874-1919

IDA WITHERS HARRISON

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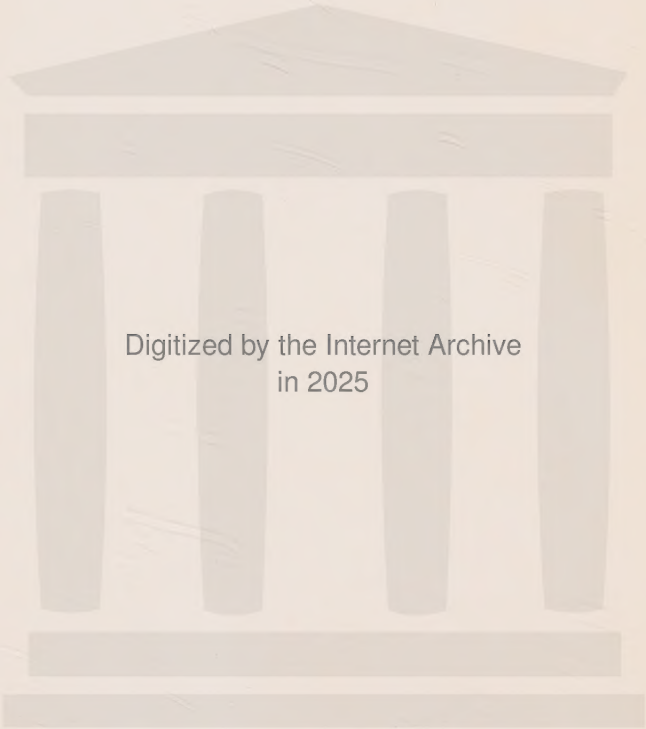

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History of the Christian Woman's Board of Missions

By

Ida Withers Harrison

ILLUSTRATED

THE Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

MATT. 13, 33

To the Brave and Devoted Women,
Founders and Leaders
of the
Christian Woman's Board of Missions,
And to All Who Have Shared in its Work
For World Evangelization
During its Forty-Five Years of Service,
This Volume is Gratefully Dedicated.

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Foreword

IN October, 1914, when the Christian Woman's Board of Missions completed its fortieth anniversary, a brief history of its work was prepared, called *Forty Years of Service.* At the International Convention in Cincinnati, October, 1919, when the American Christian Missionary Society and Board of Church Extension, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, the National Benevolent Association, and the Board of Ministerial Relief, all of the Disciples of Christ, joined together to form the *United Christian Missionary Society,* it was thought well to prepare a record of its achievements up to the time of the close of its existence as a separate organization. This Volume is an attempt to do this, and the reports of the work of the Board presented cover the period to the close of the Missionary Year, October, 1919. The record in *Forty Years of Service* has not only been extended to cover five additional years of history from 1914 to 1919, but the text has been amended and amplified, so as to bring it into harmony with the wonderful changes that have transpired during that wonderful epoch.

I wish to express my personal indebtedness, both in the preparation of this volume, and of *Forty Years of Service* to our workers at Headquarters, for without their aid and cooperation the task could not have been completed. I am especially grateful to President Charles T. Paul and Mrs. Ellie K. Payne for their help in regard to the College of Missions, and the work of the Young People's Department.

The Board is happy that its union with the other missionary and benevolent organizations of the Disciples of Christ was accomplished at the high tide of its period of existence. Its doors of entrance for service, both at home and abroad, were opened more widely than ever before, its constituency has grown more numerous and more loyal with the passing years, its receipts for the year ending with October, 1919, amounted to $691,950.93—a sum far exceeding the offerings of any former years. It is needless to say, that passing into this larger and fuller field of service at such a time is a source of rejoicing to it. Every generous heart loves to give of its best, and giving is the cause and meaning of the existence of the Christian Woman's Board of Missions.

I. W. H.

Lexington, Kentucky, June 20, 1920.

"The Love of Christ Constraineth Us"

History of the Christian Woman's Board of Missions

1874-1919

CHAPTER I.

THE PERIOD OF PREPARATION

EACH season of the year illustrates the truth that all nature passes through its period of preparation, and awaits the fullness of time for its growth and development. It takes the fit season, the right environment, before we can have the pageant of leaf and plant, of flower and fruit, of seedtime and harvest; and what is true in the natural world, is true also in the social and spiritual world.

Even the great central event in the history of mankind, the coming of the Lord Jesus Christ, was in obedience to this law. All of our Old Testament is a record of divine discipline and divine patience, with first an individual, then a family, then a tribe, then a nation, in order to prepare a people who could receive and impart the message of the Son of God, when He came in the guise of the Son of Man. We know the limitations of the Jews at the time of our Lord, yet with all their unbending obstinacy, their narrow legalism, their blind prejudice, they, of all nations of the earth, possessed the one foundation on which the Church of Christ could be built—an impassioned belief in the one true and living God, the Creator and Preserver of the world, and the Father of all mankind.

The era of Missions has also followed this law of the fulness of time. Modern Missions have only a little more than rounded their century and a quarter of service. As far as divine revelation and human observation teach us, the conversion of the world can only be accomplished by human agency; the greatest honor ever bestowed on man, was that our Lord entrusted to his hands, the completion of the task that He had begun, and left unfinished.

The first essential, then, for the divine enterprise of carrying the gospel to the whole creation, was the human heart, aflame with love of God, and love of man. As the Son of Man came from the carpenter's shop of Nazareth, so the great leader of Modern Missions came from an English cobbler's bench. His call to his apostolate was not by mystic trance, or heavenly vision, but in the homely and practical terms of modern days. William Carey said his call to Foreign Missions came from the open Bible and the map of the world.

And how quickly a noble group followed in his footsteps!—heroic men, who opened a path through the wilderness, a path that has widened to the Highway of Holiness of which the prophet told; and ever since, God has been removing hindrances and making rough places smooth for the feet of the Travelers of Jesus Christ, so that now ordinary people can safely go, where only the hero and pioneer once dared to tread.

This same law obtains in the awakening of the womanhood of the Church to a fuller measure of opportunity and responsibility.

While the past century is the time when woman's work in the Kingdom and for the Kingdom has reached its fullest flower, yet the door of liberty and service was opened to her nineteen hundred years ago, by the practice and teaching of Jesus of Nazareth. The very heart of His message is the infinite value of a human being, made in the image of God. He came from heaven to seek and to save the lost, and all heaven is represented as rejoicing, when some poor soul is restored to

that divine fellowship, from which it had been alienated by sin.

In those days, the question of sex sharply separated woman from man; her value was social rather than moral, and rested largely on the fact that the race was perpetuated through her. Pagan religions either continued these sex relations in the other world, or denied to woman a heaven or a soul, as Islam does to this day. Jesus treated woman the same as man—a being issuing from God and made for God. All that He said of man, of his worth and his destiny, He could as well say of woman, for in His eyes there was no fundamental difference between them—both were loved of the Father, and called by the Father.

In view of existing conditions, how original and revolutionary was the statement of Jesus, that after the resurrection there will be no more marriage!—that is to say, that in the final and perfect state, the physical difference between man and woman will cease to exist; they will then be like the angels in heaven. Does not that mean, that, in every creature, whatever may be its sex, there is an angel ready to open its wings?*

There is nothing strange to us now, that He should have accepted ministration at the hands of women and permitted their presence in the little company that journeyed with Him along the highways of Galilee and the hillsides of Judea—but it was an unprecedented occurrence then. When His disciples found Him talking to a woman at noonday, at a place of public resort, the common well, the narrative says, "They were amazed, that He was speaking with a woman." According to the Talmud, for a Rabbi to be seen speaking in public with a woman, was indecorous in the highest degree; he might not even address his own wife in the public street.

And how appreciative was the Master of their service and devotion! To a heathen mother, reaching out to Him in her extremity, He gave the high praise, "O woman, great is thy faith—be it unto thee, even as thou wilt."

* Professeur Breitenstein. L'Ideal de la Femme, d'après le Nouveau Testament.

To that loving friend, the fragrance of whose ointment filled not only the house of Simon the leper, but all time as well, as she lavished it on the sacred head and feet, so soon to be wounded, He said, "Wherever this gospel shall be preached, this that she hath done shall be told as a memorial to her," the only memorial instituted by our Lord, except the one to Himself.

And the model of perfect giving, was not the rich man who poured his large gift into the treasury, but the humble woman who cast in her mite. "Of a truth, " He said, "this poor widow hath cast in more than they all."

And when He talked to the women, there was no stooping as to inferior beings. He spoke to them on the same lofty key and of the same exalted themes that He addressed to the men who followed Him. To the woman of Samaria, He discoursed of as high subjects as He did to the ruler of the Jews who came to Him by night—of the spirituality of God, and the spiritual worship He demands of those who serve Him.

To the sorrowing sisters, by the grave of their beloved brother, He uttered the dearest and deepest doctrine of our holy faith —"I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live"—the balm of every broken, bruised heart, longing for the "Touch of the vanished hand, and the sound of the voice that is still."

And the greatest honor ever bestowed on womanhood, was that to her eyes was granted the first vision of her risen Lord, to her lips was committed the first proclamation of the great central truth in the world's history—the resurrection of the Lord Jesus Christ.

The source of all true history, whether of man or woman, is found in the teachings of Him, who gave us the knowledge of the truth that alone can make free.

Professor Walter Rauschenbusch has called attention to the fact that the modern struggle for liberty in the church, antedated that in the state; that religious democracy began with

the Protestant Reformation in the Sixteenth Century, while political democracy had its origin in the Revolutions in our country and in France, in the eighteenth century. While women did not take a leading part in historic struggles for religious or political freedom, yet in their hearts was born the same desire for life, liberty, and the pursuit of happiness, as in that of men. While it did not find expression in revolution, it followed the divine method of the leaven that the woman of old put into her measure of meal, till the whole was leavened. They were dimly groping after the truth that we are fully apprehending now, that each soul stands alone before his God, and must work out his own salvation. The utmost that one human being can do for another is to help to furnish the environment in which he can grow to the fulness of the stature of true manhood and womanhood. This sense of the rights and responsibilities of the individual for growth and self-expression was born in the hearts of women as well as in those of men in these latter days of democracy, and here we have the source of the so-called Woman's Movement.

It took time for these great thoughts to develop in the hearts of the leaders among women, and from them to spread until they permeated the whole mass of society. Many subtle forces, both in the social and in the religious world, also contributed to this Woman's Movement, but we have space to mention only two in this chapter.

The substitution of machine for hand labor, which made skill and dexterity rank with physical strength, made the entrance of women into the industrial world inevitable, and thus insured to an increasing number of them an income of their own. The way women have responded to their opportunities to enter new and wider fields of labor, the efforts they have made to prepare themselves for it, the difficulties they have overcome in achieving it, show that they felt it was a higher call to a fuller and nobler life. From a few thousands of women, engaged in a handful of wage earning occupations

in the first half of the past century, there were, according to the census of 1910, over eight million of women engaged in 295 out of the 300 trades listed by that Bureau. The returns of the census of 1920 in regard to women's work are not available at this writing, but that intervening decennial was the most momentous in the labor history of women, for it included her contribution to the great war. That contribution was graphically put on service—on a banner, which headed a monster parade of forty thousand women in London in 1915, "*For Men Must Fight, and Women Must Work.*" When that great struggle for world peace and world democracy came, it found the women trained for efficiency in practically every line of work in which men are engaged, and this accounted for the fact that for the first time in the world's history they did constructive work in war times as well as the relief work which they had only been permitted to do in times past. Marshal Joffre said in the second year of the war, that if the munition women stopped work for twenty minutes, the Cause of the Allies would be lost, and Lord Derby, of the English Foreign Office said of his countrywomen, "Women are now part and parcel of our great army—without them, it would be impossible for progress to be made, but with them victory can be secured."

The most recent estimate from an authoritative source, places the number of women in gainful occupations in the United States in 1920, at twelve million. Under the old system of labor they received no definite wage for their work, and we believe that a certain amount of financial independence is necessary for self-respect—the highest price any worthy being can pay for anything is to ask for it; certainly initiative is impossible, when one lacks the means of carrying out one's plans; now, that women have attained the right of choice of vocations, and the law is giving them the ownership and control of their wages and property, their power of inaugurating and promoting great enterprises is immeasurably increased.

Another contributing factor to the Woman's Movement is

the new education offered to her. Less than a century ago, the most rudimentary education was considered all that was necessary for a woman; anything beyond that was regarded as indelicate and unwomanly, and was supposed to unfit her for the sphere to which God had assigned her. When one visits Oxford University in England, and notes the ample and generous provisions that have been made for the education of men for eight centuries, and finds that women have been admitted to a limited share in its privileges for only the last forty years, the injustice of this discrimination is obvious.

While in the United States, women possess greater educational advantages than their English sisters, yet it must not be forgotten how recently these privileges have become available; the higher education of women is a new phenomenon; the college woman, so familiar to us today does not date back of the seventies of the past century.

It was a long fight and a hard fight before this right was conceded, but she has come into her own at last, and now the only limits set to her scholarship are those which she herself imposes.

The struggle for these two fundamental rights—the right to earn her living as she might choose, and the right to the same educational advantages that men had possessed so long, crowded the first half of the nineteenth century. It was not until the last half was well on its way, that assured victory perched on her banners. But even before she secured the industrial, educational and legal rights that are now accorded to her in most of the states, she heard the call of the great and needy world about her to use her new-found strength for its help and uplift. With a trained mind, and with a measure of financial independence, it was the fullness of time for the beginnings of Woman's Organizations.

CHAPTER II.

THE IMPULSE TO ORGANIZATION

IN EVERY large and worthy enterprise there must be not only the individual with the lighted lamp and girded loins, but there must also be a united effort by a group of persons, banded together for a common cause—and thus the impulse to organization came to the women of the nineteenth century.

The first successful effort to effect a general organization among women was the so-called "Women's Rights Convention," held at Seneca Falls, New York, in 1848. The Declaration of Rights that they issued, asked for women:

"The right to personal Freedom, to acquire an education, to earn a living, to own their property and control their wages, to make contracts, to sue and be sued, to testify in court, to obtain a divorce for just cause, to have joint ownership in their children, and to have equal political rights with men."

These requests seem so reasonable now, that it is hard for us to understand the storm of criticism with which they were assailed. The weapon of force is not often used against women when they champion unpopular reforms, but an even more malign weapon, that of ridicule, is used unsparingly against them; even so simple a request as "the right to acquire an education," was met with a pained outcry about neglecting the baby, and it was vehemently urged that if women were permitted to learn Greek and the higher mathematics, that they would stop rocking the cradle to read Homer, and neglect their household duties to solve problems in geometry. But in spite of satire and sarcasm, Women's Rights Conventions continued to be

held from 1848 to 1861, when they were suspended, on account of the Civil War.

In 1869, the *National Woman Suffrage Association* was formed, and held its first meeting in New York City, having for its sole aim the political enfranchisement of women. The industrial, educational, legal and social rights for which they had pleaded, were then in a fair way toward accomplishment —henceforth, their one object was to secure their right to citizenship on the same terms as men.

It is now (1920) fifty-one years since that organization was formed, and seventy-two years since the Seneca Falls Convention was held; this year is the one hundredth anniversary of the birth of Susan B. Anthony, the heroic leader in the struggle for woman suffrage during all of her long life; it is a happy thing that in her centenary we should have attained the realization of all her toils and dreams. It took more than a year for the required ratification of it by the Legislatures of three-fourths of the States, but finally the thirty-sixth State ratified it, and on the twenty-sixth day of August, 1920, the Secretary of State issued a proclamation certifying that the Nineteenth Amendment had become a part of the Constitution of the United States. By this act, more than twenty-seven millions of women in our country were enfranchised, and entered into the rights of full citizenship. Would that our great leader could have been with us in this victory year of the cause for which she labored so long—but though we see and hear her no more, her soul still goes marching on!

* * * * * *

The women of the Church heard the call of the poor and needy, and felt the same impulse to organization that found expression in the Women's Rights Movement. The century of missions and the century of women's uplift were coincident periods, and their first efforts at organization were in response to the missionary appeal. The first woman's societies, however, were confined to the local churches, and attempted no

work beyond, raising small sums of money, which were turned over to the controlling boards of their congregations for disbursement. Their lack of education, of financial independence and of social freedom unfitted them for a wider service as yet. The poverty of their resources is shown in the few records of those early societies which have survived; their names give a pathetic insight into the poverty of their resources—the Female Mite Society, the Woman's Cent Society being favorite titles; their main assets seem to have been from the sale of butter, eggs and rags. But the passing years were giving them the training which fitted them for a greater work for their Master and their fellow man.

The magic word that was to break the barriers of custom and tradition that fenced them in was spoken by a returned missionary to a little group of English women in 1834. He told of the seclusion of oriental women in harems and zenanas, where no man might enter, and the impossibility of their attending public assemblies, where they could hear the Gospel message. Only a woman's hand could open their prison doors, only a woman's voice could tell those souls in bondage the story of the blessed Jesus, none but a woman could take the ministry of healing to them in sickness. He pleaded for unmarried women to go out as missionaries, because the wives and mothers on the mission field were too burdened with house duties for this service. His message found quick response in his hearers, and they formed "The Society for Promoting Female Education in the East." This society is now eighty-six years old.

When the good missionary reached the United States, he voiced the same plea from the women of the East to the women of the West, with as quick and warm response in the hearts of his hearers, as he had met in England; but when they attempted to organize a General Society of Women for work in the Orient, they met with such bitter opposition from the men on the Church Boards, that the effort had to be abandoned for the

time. Scripture authority was quoted, and the much-abused and mis-applied Pauline phrase, "Let the women keep silence in the churches," was constantly hurled against them. The women yielded reluctantly, and a general missionary organization among them was postponed for more than a quarter of a century.

But at the close of this period, the fulness of time had come for the women of the church to launch out into the deep of world evangelism. In 1861, when the shadows of coming war lay heavy over the land, the same call was uttered in New York City by the wife of a Baptist missionary, at home on a furlough, but the call had grown in depth and volume with the passing years; now it was not only a plea for the prisoners behind the purdah, but the futility of attempting social and religious uplift in any lands, with the home and family untouched was also urged; the whole missionary enterprise was dwarfed and halted, until the mothers of men could be reached, as well as the men.

A second attempt at organization was successful, and in 1861 the "Woman's Union Missionary Society" was organized. Whether the opposition was weakened by spirited and effective debates, or whether the women in charge had so grown in the struggle that they dared to ignore it, we know not—probably both causes obtained. The vitality and timeliness of the action was shown by the fact that even the throes of civil war could not arrest it. Auxiliary societies sprang up in many different churches in other cities, and this new legion in the army of the Prince of Peace went marching on throughout the four dark years of wasting war.

This movement was especially significant in two ways—it enlisted a new and almost unused element in the spiritual forces of the church for the advancement of the Kingdom of Heaven over the whole earth, and it was an earnest of the closer union among Christians that the missionary enterprise was to bring. It is an increasing joy to women, that the first

steps in their distinctive work for missions was along the line of Christian Union.

Up to the close of the Civil War in 1865, then, the efforts of women to effect general organizations were embraced in these two attempts—the demand for social, industrial, educational, legal and political privileges for women, expressed in the "Women's Rights Movement" in 1848, and the formation of the "Woman's Union Missionary Society" for mission work in foreign lands in 1861. These two movements contained within them the germ of all the multiplied women's organizations that we now see on every hand—work for women in our home land, and work for women all over the world.

The great era of organization among the women of the United States came in the years immediately following the war between the States.

In 1865, Vassar College, the first fully endowed and equipped institution of learning for women, opened its doors, and others were soon to follow; it was an expression of the new ideals of culture obtaining among women, and these found a further outlet in the organization of Women's Clubs.

The heralds of the movement were clubs organized in Boston and New York City, both born in 1868. It was a small beginning, but one with prophetic vision could have said of it, what the Hebrew mother said of her new born babe, "A troop cometh." Women were dazed with the world of learning opening before them, but for most of them it came too late; the higher education was the heritage of their daughters—their only hope of keeping step with them was by home study. There was no formal effort to organize these groups for study and improvement, but they sprang up all over the land by a kind of spontaneous generation.

For over twenty years, the purely cultural idea prevailed among them, and then when they organized into a General Federation in 1890, the complement of culture, service, was added to their ideals. The thoughtful women who lead its

work, still feel it a duty to make the best of themselves, intellectually, morally, spiritually, but culture must be a means, not an end—not merely for pride or pleasure, but, "that we may be thoroughly furnished unto good works." Their golden word today, along the more than twenty lines of altruistic endeavor that its million members are engaged in is "Culture for service."

The organization of the Woman's Christian Temperance Union, the Patriotic Societies, the Young Women's Christian Associations, the Red Cross Movement, the Civic Leagues, and other organized bodies, fall in the same happy era for united work among women.

And it was just after the close of the war that there came a new impetus to women's work for missions, in the formation of the Denominational Boards; this was not because of any divisive or sectarian spirit among women, but was an effort toward more adequate organization, in order to achieve greater practical efficiency. In the years from 1868 to 1874, women's missionary boards came into existence in the Congregational, Methodist, Presbyterian, Episcopal and Baptist Churches, and in our own communion also. Nearly all these women's societies have simple yet potent methods of organization; they are based on our democratic form of government, and have local, district, state, and national societies all articulated into a harmonious and efficient whole.

A study of these organizations of women shows that they all have the altruistic note in common, while they may seem to be following widely different lines of endeavor, yet the deep underlying motive in every one of them is the desire and purpose for social service. Sometimes the watchword is temperance, yet we all know how the Woman's Christian Temperance Union has widened its lines of activity, until it embraces every kind of benefident work for the betterment of society. The Women's Club Movement, while it began with culture for its dominant note, now ranges in its national committees

along all lines of public service from Social Hygiene to the Conservation of our National Resources.

The persuasive notes in the woman suffrage movement were not only the rights of woman as a human being, with a mind and a soul, to have a voice in the state with which her interests were so clearly interwoven, but, by the use of the ballot to help the weak, the erring, even the criminal among women and children, who have fallen by the wayside in the complex and difficult times in which we live.

One of the needs of today is a vision that looks beyond the superficial and extraneous, and sees the secret springs that are moving women in their united efforts for the betterment of our land, and of all the world. When we recognize the nobility and similarity of our aims, then we shall appreciate the great function of these multiplied organizations—to give expression to the collective voice of the womanhood and motherhood of the world. What you think, and what I think is of small importance, but when my thought is linked with hundreds of women in my community, when our club's thought is shared by thousands of organizations all over the land—then our thoughts become collective influence, and are a tremendous factor in shaping that subtle thing we call public opinion.

Through this organized influence a new point of view is being brought to bear on ancient evils, like a differing moral standard for men and women, the atrocities of war from the viewpoint of the mothers of the whole of the human race, a demand for the persistent repression and ultimate abolition of the social evil and its inevitable social diseases, and other things that closely affect the welfare of society.

With such great tasks before us, should we not cultivate a closer co-operation and fellowship than ever before with women's organizations the world over?

CAROLINE NEVILLE PLARRE

CHAPTER III.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

THE Christian Woman's Board of Missions came into being in 1874, when the impulse to organization among women was at its high tide. It was fortunate, not only in the hour of its birth, but in the leader whom we delight to honor as the "Founder of the Christian Woman's Board of Missions." Mrs. Caroline Neville Pearre was a woman of unusual natural attainments, and wide culture; she had been a successful teacher of young women in four different states and showed her capacity in the schoolroom for leadership, as well as for imparting knowledge. At her death, ten years ago, testimony was borne by many of her scholars to her beneficent influence on their lives. She was a woman of fine presence, of great dignity, and marked courage. Some one asked her once, if she sought permission from anyone before she began the correspondence that resulted in the formation of the organization; her eyes kindled as she replied, "That no one had the right to say nay to the movement, that she and other women of the church, believed to be of God."

The only counsel that she sought was from her Heavenly Father. In a letter written years after, she said, "On the ninth day of April, 1874, after my private devotions, about ten o'clock in the morning, the thought came to me to organize the women of the church for missionary work."

With her, the thought was father to the deed; she was living at that time in Iowa City, Iowa, and a few weeks after, she organized the Woman's Missionary Society of the church at that place. In addition to this beginning in her own Jerusa-

lem, she commenced a wide correspondence with leading women in Indiana, Illinois, Kentucky, Missouri, Ohio and Pennsylvania, and secured encouraging replies from many, and their active co-operation in the immediate organization of a few local societies.

But what she wanted was an organization that should represent the womanhood of the whole church. At that time, the only general society among the Disciples of Christ was the American Christian Missionary Society, and it was at its Annual Convention, that she hoped to launch the new enterprise. She wrote to Thomas Munnell, who was then its corresponding secretary, in regard to this, and he responded in the noble words that will ever make his name memorable among the women of our Church:

"This is a flame of the Lord's kindling, and no man can extinguish it."

The editors of our principal church papers at that time, Isaac Errett of the *"Christian Standard,"* and J. H. Garrison of *"The Christian,"* received the idea with sympathy, and gave it material assistance in friendly and convincing editorials. It was through their pages, that the call was issued for a meeting of women at the General Missionary Convention in Cincinnati, October, 1874.

In response to this, about seventy-five women, from nine different states, met on the 21st day of the month, in the basement of the Richmond Street church. Can we doubt that these pioneers in woman's work in our church, felt like the women of old, as they hurried to the tomb of their Lord, when that chill thought struck them, "Who shall roll us away the stone from the sepulchre?" They could literally apply the words of Paul to themselves, that they met "in weakness, and in fear, and in much trembling." At that time, there was no woman among them, experienced in public work; they were untrained in speech, in the conduct of business, in audible, articulate prayer. But though these obstacles bore heavily

upon them, like the women on that Easter Morn long ago, they still pressed on to their goal.

A temporary organization was effected with Mrs. R. R. Sloan as chairman, and Miss Alma White, secretary. Mrs. C. N. Pearre, treasurer, was easily the leader in that small company; it was a historic hour for the women of our church when she arose, and made a brief statement of the purpose of the meeting, and moved that a committee be appointed to draft a constitution. Mrs. Pearre, Mrs. Maria Jameson of Indianapolis, and Mrs. M. M. G. Goodwin, editor of *"The Monitor,"* were named for that purpose.

Dr. Graham, of the Free Baptist Church, was present and on invitation spoke in behalf of India, and urged that the Society send women to that country, to enter the homes where men were not permitted to go. Mr. G. T. Carpenter was one of the few men of our church who was present, and spoke encouragingly of the work, and wished the women great success in it. F. D. Power, so long our leading minister in Washington City, was there, and voted affirmatively for all motions that were passed; he said to the writer not long before his death:

"There were very few of the brethren present, and hardly any of them took part in the proceedings."

Mrs. Christopher, Mrs. Knight, Mrs. Dennis and Miss Elmira Dickinson also spoke, and the meeting adjourned until the next morning.

On Thursday, October 22, they met again, with Mrs. Sloan in the chair, and Mrs. R. T. Brown leading the devotional hour and making the opening prayer.

Mrs. Pearre, chairman of the Committee on Constitution, presented the following report, which was adopted, article by article:

First Constitution of the Christian Woman's Board of Missions.

1874.

Article I.

Name.

This Society shall be called the Christian Woman's Board of Missions.

Article II.

Object.

Its object shall be to cultivate a missionary spirit, to encourage missionary effort in our churches, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes.

Article III.

Membership.

Any woman may become a member of this Board, who contributes one dollar a year to its funds, or is a member of an Auxiliary Society. Any one may become a life member by the contribution of twenty-five dollars in two years.

Article IV.

Officers.

The officers of this Society shall be a President, Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, State Secretaries, and twelve managers. These shall constitute an Executive Committee, five of whom shall be a quorum for the transaction of business.

Article V.

Executive Committee.

The Executive Committee shall hold regular monthly meetings, notice of which shall be sent to each member of the Committee by the Recording Secretary. The Executive Committee shall have power to fill all vacancies, and make all necessary By-laws.

Article VI.

Annual Meeting.

There shall be an annual meeting of the Society, at the same time and place as the sitting of the General Convention, at which reports from the Corresponding Secretary and Treasurer shall be submitted, officers elected, and other business transacted.

Article VII.

Auxiliary Societies.

Any number of ladies, contributing annually, may form a society auxiliary to the Christian Woman's Board of Missions.

Article VIII.

Amendments.

This Constitution may be altered or amended at any regular meeting of the Board, by a vote of two-thirds of the members present, notice of such intention having been given to all the officers three months previously.

After the adoption of the Constitution, the following Committee on Nominations was appointed, consisting of one person from eight of the States represented in the meeting:

Mrs. Robert Milligan, Kentucky;
Mrs. Joseph King, Pennsylvania;
Miss Emma Beckham, Ohio;
Mrs. Norris, Indiana;
Mrs. Deweese, Illinois;
Mrs. Rogers, Missouri;
Mrs. Pearre, Iowa;
Mrs. Adams, Oregon.

The Committee reported the following officers, and recommended Indianapolis as the Headquarters of the Board:

President

Mrs. Maria Jameson, Indianapolis, Indiana.

Vice-Presidents

Mrs. J. B. Thomas, Baltimore, Maryland.
Mrs. Joseph King, Allegheny City, Pennsylvania.
Mrs. W. T. Moore, Cincinnati, Ohio.
Mrs. N. E. Atkinson, Wabash, Indiana.
Mrs. S. E. Jones, Newtown, Kentucky.
Miss E. J. Dickinson, Eureka, Illinois.
Mrs. Enos Campbell, St. Louis, Missouri.
Mrs. James E. Garton, Des Moines, Iowa.
Mrs. T. F. Campbell, Monmouth, Oregon.

Recording Secretary

Mrs. Sarah Wallace, Indianapolis, Indiana.

Corresponding Secretary

Mrs. C. N. Pearre, Indianapolis, Indiana.

Treasurer.

Mrs. O. A. Burgess, Indianapolis, Indiana.

State Secretaries

Miss Rebecca Sitler, Baltimore, Maryland.
Mrs. W. C. Weedon, Cleveland, Ohio.
Mrs. M. F. Streator, New Castle, Pennsylvania.
Mrs. J. T. Dye, Indianapolis, Indiana.
Mrs. B. F. Coleman, Lexington, Kentucky.
Miss Ella Myers, Eureka, Illinois.
Mrs. J. K. Rogers, Columbia, Missouri.
Mrs. G. T. Carpenter, Oskaloosa, Iowa.
Mrs. S. C. Adams, Salem, Oregon.

Board of Managers

Mrs. Charles Phillips, New Castle, Pennsylvania.
Mrs. C. H. Gould, Cincinnati, Ohio.
Mrs. Henry Pearce, Cincinnati, Ohio.
Mrs. Zerelda Wallace, Indianapolis, Indiana.
Mrs. Ryland T. Brown, Indianapolis, Indiana.

Mrs. Mary Radcliffe Butler, Louisville, Kentucky.
Mrs. William T. Withers, Lexington, Kentucky.
Mrs. L. S. Major, Chicago, Illinois.
Mrs. Johnson Hatch, Chicago, Illinois.
Mrs. John G. Allen, St. Louis, Missouri.
Mrs. M. M. B. Goodwin, Indianapolis, Indiana.
Mrs. Alfred Sanders, Davenport, Iowa.

This report of the Committee on Nominations was unanimously adopted, and the officers were declared elected. Mrs. Pearre, whose removal to Indianapolis made it possible for her to act as Corresponding Secretary, was made temporary treasurer, to receive and forward to the Treasurer any money collected at the Convention.

One of the official records says that about seventy-five women were present at this historic meeting, but Mrs. O. A. Burgess, our second President, said in a public address, "The beginning of the Christian Woman's Board of Missions was small, with only seventy church members." We wish we had a full list of the names of those founders of our work, that they might be a perpetual roll of honor in our remembrance. But though we may never know the names of some of them, yet their works do follow them, and we might say of them as Jesus said of the woman of long ago:

"This that they have done shall be a memorial unto them."

The following names of those present is taken from the Minutes of our Board:

Mesdames Adams, Allen, Atkinson, Butler, Bishop, Brown, Beckham, Campbell (Missouri), Campbell (Oregon), Carpenter, Christopher, Coleman, Dennis, Deweese, Dikinson, Dye, Garton, Goodwin, Gould, Hatch, Hood, Jameson, Jones, King, Knight, Milligan, Moore, Major, Myers, Norris, Phillips, Pearce, Pearre, Rogers, Sanders, Sloan, Sitler, Streator, Thomas, Sarah Wallace, Zerelda Wallace, Weeden, Withers, White.

These forty-five women came from nine states—Illinois,

Indiana, Iowa, Kentucky, Missouri, Maryland, Ohio, Oregon and Pennsylvania.

* * * * * *

In the afternoon of the same day, the Christian Woman's Board of Missions, now fully equipped for business, met in the hall where the General Convention was then in session, and the newly elected officers were presented and warmly received, and the following gracious resolution was passed:

Resolved, That this Convention extends to the Christian Woman's Board of Missions recognition and hearty approval, assured that it opens a legitimate field of activity and usefulness, in which Christian women may be active co-operants of ours in the great work of sending the Gospel to the world. We pledge ourselves to "help those women, who propose to labor with us in the Gospel."

A poem was then read by Mrs. Goodwin, editor of *"The Monitor,"* on *"The Unemployed Talents of Christian Women."* A paper, written by Mrs. Marie Radcliffe Butler, was read by Miss Ida Hood, and Mrs. Pearre made an address on *"Woman's Foreign Mission Work."*

The Board then retired and convened again at four o'clock in separate session, with the new President, Mrs. Maria Jameson in the chair. Mrs. Pearre, acting as temporary Treasurer, reported an offering of four hundred and thirty dollars, with no assured income in sight; but with characteristic promptitude and intrepidity, these women began immediately casting about in their minds what manner of work they should undertake. Appeals for four lines of work were presented, and each was carefully considered. One, by Mr. George Owen, was for work among the negroes in the South, then passing through the throes of the Reconstruction Period; one was for evangelistic work in the great West. Dr. Graham, of the Free Baptist Mission, was again heard sympathetically, when he presented the deplorable condition of the secluded women of India; there was also presented the claims of the work in Jamaica, which

had been a mission of our American Christian Missionary Society for several years, but had been abandoned during the war between the States for lack of funds.

These appeals, two of them for home, and two for foreign missions, showed the open and catholic mind of the new Board. Each of these lines of work had its strong advocates; the vote was twice taken, and the second time was almost unanimously in favor of Jamaica.

The last entry in the minutes of the Convention at Cincinnati was:

"The Jamaica Mission was decided upon, and it was resolved to invest all the funds of the Board, amounting to four hundred and thirty dollars, until sufficient money was secured to send a missionary to the Island."

This combination of courage and caution was typical of the Board—a definite pledge to undertake a work which had failed under another Society, and the patience to wait and invest all of the funds, until enough was realized to launch the new enterprise.

Their plan of work was expressed in the simple Constitution they adopted, which was as remarkable for what it suggested and what it omitted, as for what it said; for instance, while there was no definite statement as to the field of work, the name of the organization, The Christian Woman's Board of Missions, implied the purpose to do both home and foreign work under the same management; it was not until long afterward, that the women realized that theirs was the first National Society for Home Missions in this country. They made no formal declaration of independence of other Boards in the church, but quietly assumed that they were to collect and disburse their funds, select their mission fields, employ and control their missionaries, both men and women, and be wholly responsible for the business of the organization. This condition contained in embryo, what Mrs. O. A. Burgess, the second President of the Board announced when she represented it at

the "World's Congress of Representative Women," at the Chicago World's Fair in 1893:

"So far as I know, the Christian Woman's Board of Missions is unique, in that the business of the Society is managed entirely by women. Our Executive Committee is composed of women only, and we have our own methods of organizing the states and developing our forces, and of raising money for the extension of the work, by gathering it in mites among the women and children. We select our mission fields and employ our missionaries, both men and women, and are in every way responsible for the conduct of the business of the Society. For years, we were not aware that other associations did not proceed in the same way. The Society is a corporate body, and owns its mission properties, some of them directly, others through a trustee, where the law does not permit a direct title."

The Board did not realize until later, that it was also exceptional in the fact that it employed men as well as women—the overwhelming majority of women's missionary societies supported only single women or widows.

So, while the women that inaugurated our work were courageous and far-seeing, yet, in a sense, they builded even better than they knew. These advances on the work of women in other churches were the inevitable promptings from membership in a religious body whose great watchword was Liberty, and whose battles for freedom had been for its women as well as its men; its field was to be the world—its labors were to be limited only by its opportunities. This was a great advance on the appeal made by the returned missionary as a motive for woman's organized work for missions. The call of Eastern women to their sisters in Western lands was like the first notes of a melody which had deepened with the passing years into the rich and varied harmony of a great symphony; it had been found that all missionary work was so intimately correlated, that they could not engage in any branch of it without sharing in all its allied enterprises.

CHAPTER IV.

THE TIME OF APPRENTICESHIP.

THE law of growth is the law both of the natural and the spiritual world. Jesus happily expressed the orderly processes of nature in His phrase, "First the blade, then the ear, then the full corn in the ear."

The symbols that He used to illustrate the spread of spiritual principles are the seed, the corn of wheat, the leaven that the woman put in her three measures of meal. The Apostle exhorts the individual to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." Some of us used to think that saints were born, as poets are supposed to be; but we have learned that sainthood is a lifetime process—an achievement of long years of effort, and experience, and walking with God.

What is true of the Christian man or woman, is true also of organizations that contribute their quota to the establishment of the Kingdom of Heaven. They must demonstrate their right to existence by their period of apprenticeship, when they learn their task, and lay the foundations of their work, or they will pass, like so many things that are tried and found wanting.

The Christian Woman's Board of Missions had to pass through this stage, and prove whether it was of God or not. While the movement seemed to be happily launched at the Cincinnati Convention, yet there were troubled waters ahead—there were foes without, as well as fears within.

While the American Christian Missionary Society was organized in 1849, and established missions in Jerusalem, in Jamaica, and a brief work in Liberia, yet it lacked adequate

support for these enterprises, and had to discontinue all of them. It not only failed to secure a representative following in the brotherhood, but it met with implacable opposition.

Some of the objectors claimed that the Society was a "Money-eyed Aristocracy," because its constitution provided for Life Directors and Life Members, secured by the payment of a definite sum into its treasury; they condemned an organization built on a money basis, as essentially wrong in principle, since all believers are equal.

Others protested against organized work of any kind, and said the Society would grow into an oppressive ecclesiasticism, and try to exercise dominion over the faith of the churches.

A third class of objectors urged that the need for home work was so pressing and urgent, that foreign missions could not be undertaken until the home fields were evangelized. This was the outcry that lasted longest, and for which there seemed to be some excuse. In 1874, only a small number of the churches had regular ministers, and the newer states and territories had but few church buildings, and the little congregations had a hard struggle for existence.

Besides those who gave some reason for their opposition, there was a great host who were either against all plans for missionary work, or who were absolutely indifferent to it. R. M. Bishop, President of the American Christian Missionary Society, said in his annual address about this time:

"We had just as well make up our minds that we cannot conciliate the men who have opposed our missionary organization. They opposed the old plan because it was not a co-operation of the churches, and they oppose the new plan because it is; in fact, they mean to oppose us no matter what plan we adopt, and I verily believe that if we had no plan at all, they would oppose us because we had none."

When the Christian Woman's Board of Missions was organized, they not only had to meet these old objections, but to face an entirely new line of attack; while they found champions and

advisers in some of the choicest spirits in the church, yet there were many who challenged their right to do a separate work, and "Let the women keep silent in the churches" was thundered at them from press and pulpit. Not only were misapplications of Scripture dinned in their ears, but they were assailed with the ridicule and caricature, which seemed inseparable from any departure of women from the old paths; and that criticism, with the striking lack of originality which seems to possess men when they attempt to berate women, was along the familiar lines of dress reform.

The President of a State Missionary Society was selected to write a sketch of the organization on its twenty-first anniversary, and in the absence of records, she had to depend largely on an old file of the state paper, "The Apostolic Guide," for information; she found in the issue immediately following the formation of the Society, the leading editorial, occupying three columns, on extravagance in dress, and tyranny of fashion among women. The writer exhorted the women to abandon "the hooking, lacing, strapping, cramping, loading, painting and curling that deform the bodies and dwarf the minds of our wives, sisters and daughters. Can such worship? Even if they had the spirit, they are incapable of the physical exertion."

Three or four numbers later, a ministerial contributor took as his text, "A Woman's Missionary Society," and threw cold water on women's organizations generally, and admonished them rather to turn their attention to dress reform, and caring for their own homes and children. He wrote with fine scorn, "Just imagine a procession of sisters, dressed in modern style, marching to their yearly meeting in Lexington, carrying banners inscribed, "Woman's Missionary Society."

The argument that modern dress would prevent their sending the Gospel to the poor and needy seemed shallow logic to the maligned Society, so one of the members plucked up spirit to write an article, defending their right to do missionary work; but the preacher-critic wrote a crushing reply, saying, "That the

sister came, holding in one hand a Constitution claiming that her object was to cultivate a missionary spirit, and in the other a lot of red pepper" and advised her that the best way to convert him, and other doubting brethren, to the necessity for such a movement, was by what she did, not by what she said. This seemed to come with ill grace from a "free expressioned brother," who had been saying his say in too lengthy articles.

An equally trying note was sounded by another editor, soon after the Christian Woman's Board of Missions was organized; he wrote facetious sketches about the little play at missionary work with which women were amusing themselves—making speeches, and giving in their own names a little money doled out to them, as to little children, by their husbands and fathers. He prophesied they would tire of it and abandon it in less than a year.

In the assured and honored place that woman's work for missions holds today, such criticism is provocative of amusement, rather than anything else; and yet, we would remember, in seriousness and gratitude, that often there was a lion in the path our mothers in the faith had to tread, and to pay our tribute of honor to them for their faith and courage. They had that discipline which is the atmosphere in which strenuous souls thrive—as Emerson puts it, "A strenuous soul hates cheap success."

When Paul wrote to the Church at Corinth, he said he could not leave Ephesus then, "Because a great and effectual door had been opened to him, and because there were many adversaries." I love to think that the great Apostle chose to stay at his post, not only because of the opened door, but because of the "many adversaries."

And is it not true, that in the face of discouragement, and opposition, when there is a lion in the path, when the door of entrance is closed by a great stone, that the spirit of prevailing prayer is born? How often we read in the lives of soldiers, that they pray on the eve of battle! The same spirit that

drives them to the feet of God, also impels workers, when faced by some seeming insuperable obstacle, into new fervency of supplication for divine help, and in such experiences comes a deeper realization of God's love and God's care.

And so, in counting the moulding influences that were about the birth of the Christian Woman's Board of Missions, the propitious hour, the counsel and help of noble men, the great woman who was its founder and leader, the splendid helpers who flocked to her aid, we would not forget the discipline that criticism and opposition brought, and that God gave them such grace that they never paused or faltered, but pressed serenely and steadily forward, because they were assured that they were called to a great work, as free women in Christ Jesus.

Another phase of this period of apprenticeship was nearly two years of seeming inactivity, but of intensive labor in the development of the policy and resources of the Board. While Jamaica had been selected as their first field of service, yet it was realized that before any definite work could be launched, a loyal constituency for its support must be secured. Mrs. O. A. Burgess in the address before the "World's Congress of Representative Women," already alluded to, put it well when she said:

"The women of the Christian Church had not been trained to large activity in church work and Christian benevolence, so the first need of the organization was among ourselves at home.

The women must learn that there was something for them to do, and be thoroughly awakened to a sense of their responsibility in the sight of our Heavenly Father, and of their obligation to others for Christ's sake; they must be filled with a desire to do something for the betterment of humanity. We began forming the women into societies, and the children into Mission Bands, cultivating a missionary spirit, and practising systematic giving for missionary purposes. In this way an interest in the fields beyond was developed, the offerings were increased, and the outlook broadened. The work depends upon develop-

ing and utilizing the resources, the women of the church, many of whom are only awaiting the call to service."

The first formal address of Mrs. Maria Jameson, our first President, was made at the first meeting of the Executive Committee in Indianapolis, January 4, 1875; it recommended a wise and statesmanlike policy as the plan of work of the Board for the missionary year; it was ordered printed for general circulation, and is worthy to be recorded in this History:

"We meet today for the first time in our official capacity as the Executive Committee of the Christian Woman's Board of Missions. One thing stands out clearly, and that is our firm purpose to do something in the mission field, and with this in our hearts, we can hardly fail of finding the way to accomplish it. We have decided to work this year for Jamaica, and let us concentrate our thoughts, efforts and influence upon raising sufficient money for that object. Let prayerful anxiety stimulate our ingenuity, let us carry it in our thoughts, and what our minds find there to do, let us do with all our might."

"The outline of our machinery is in these nine States represented at the Cincinnati Convention, and from each of these we have chosen a Vice-President, a Secretary, the Recording and Corresponding Secretaries, and the Treasurer, the Executive Committee, five of whom form a quorum, and who are fully empowered to transact business. The absent members, however, know the time of meeting, and have the right to send suggestions, or proxy votes, upon any question that is before us."

"The State Secretaries are to go to work immediately in their various states, by obtaining from the State Evangelist as complete a list as possible of all churches in the state; she is then to write, explaining the work, and urging the organization of an auxiliary society in every church, receiving quarterly reports from these societies, and transmitting these in her regular reports to our Corresponding Secretary—so that we may keep constantly in touch with the progress and prospects of the work in every part of the country. In all of this, the State Secretary

is to be constantly assisted by the State Vice-President—who is to give the work her best thought and attention, gain information that may be useful to it, devise plans of operation, and arrange to hold meetings at the same time and place as the regular State Meetings, and preside over them herself. So, we propose to work for this year. As little rivulets from hidden springs, running together make the larger stream, which hurrying on with swollen waters, bears its steady contribution to the great river—so with the mites of the poor widow, the pennies of the children, the dollars of the salaried women, and the larger gifts from those of independent incomes, flowing together make one great stream, whose waters shall refresh the fields of missionary labor."

"To find and release the smaller sources of income is a special object with us, partly because in a country like ours, where few are very rich, and few abjectly poor, it is the most natural and effective way to raise money, and partly that all may share in the reactive benefits that come to those who contribute to a great cause."

"I would recommend as our means of creating more general interest in our work, the distribution of some good current literature devoted to this subject; for this, we must at present look to our religious neighbors; as they have been for two or three years in the field we wish to enter, their experience will bring to us valuable practical lessons in the best modes of operation."

"Finally, I have the encouraging fact to report that contributions were sent us at the Cincinnati Convention from Richmond, Virginia, from West Virginia, and messages of warmest sympathy from Kansas, from Savannah, Georgia, and from Detroit, Michigan, though none of these states were formally represented in our Association. And now, feeling conscious that this effort to lay our work before you has been necessarily long, I pledge myself to do for it this year, with the divine blessing, and your co-operation, all that I can to advance the

cause of organized missionary effort among the women of the Christian Church."

A Committee on By-Laws had been appointed, and they presented the following report, which was adopted as read:

BY-LAWS OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

1. The Executive Committee shall meet in Indianapolis for the transaction of business on the first Monday in each month. Five members of the Committee shall reside in Indianapolis or vicinity. The non-resident members shall be entitled to a proxy vote on all questions of importance.
2. The President shall prepare programs for and take charge of the meetings of the Board, and of the Executive Committee. She shall use all wise endeavors to promote the interests of the Board.
3. The Vice-Presidents shall prepare programs for and preside over State meetings, take charge of the interests of the work within their jurisdiction, and, in harmony with the President, develop the resources of the same.
4. The State Secretaries shall receive all reports from auxiliary societies, and transmit the same quarterly to the Board, and take charge of all books and papers belonging to the same. They shall make all notifications to officers and committees.
5. The Corresponding Secretary shall attend to the correspondence of the Board, keep the same on file, shall receive all reports from State Secretaries, and make a report to the Board at its annual meeting of the work done.
6. The Treasurer shall receive all money sent to the treasury of the Board, and disburse the same according to its order. She shall make a report to the Board at its annual meeting. No money shall be disbursed, except upon the written order of the President and Secretary. The President with the concurrence of the Secretary, shall be authorized to defray the current expenses of the Board. The Treasurer's account

shall be audited annually by a committee appointed by the Board.

7. The Managers shall co-operate with the Vice-Presidents and State Secretaries in their work of organization and development.
8. These By-Laws may be amended at any meeting of the Executive Committee by a vote of two-thirds of the members present.

At that same meeting the subject of missionary literature was discussed, and it was resolved "That in the absence of a periodical of our own, we accept Mrs. Goodwin's offer of three pages of "The Monitor" for each month, for the publication of such articles as could be selected, or written by members of the Board, with reference to increasing the interest in our Association among the women of the church." It was also moved, "That the Corresponding Secretary write occasional articles for the '*Standard*,' the '*Christian*' and the '*Monitor*' for the promotion of the work." It was also decided to subscribe for a Presbyterian and a Baptist paper, in order to keep in touch with women's work in other churches.

CHAPTER V.

THE WOMAN AND THE LEAVEN.

THE plan for the development of the home forces of the Board was so simple and so spacious that it permitted and invited indefinite expansion. It began with the organization of a national body, whose constitution provided for state societies, and these in turn were to promote the formation of local societies, with the ideal of reaching the last woman in the last church. The original provision for a Secretary, a Vice-President and a Manager in each state was soon found to be cumbersome, and was changed to a State President and State Secretary, whose great work was to be the organizing of the women in their territory into missionary societies. The work of these pioneer state officers was as fundamental for the growth of the enterprise as was that of the National officers, and the Board was peculiarly fortunate in the type of women who rendered this important service.

It would be of interest to sketch the progress of the work in each of the states where it was first planted, but neither the scope of this volume, nor the available material will permit of that. We might take two states, Illinois and Kansas, of whose first steps we have a fairly accurate account, as typical of the rest—the one representing conditions where our church was reasonably well established, the other of the pioneer stage of its existence.

Miss Elmira J. Dickinson, who was the leader in the development of the work in Illinois, is one of the honored names in the annals of the Board. In the early seventies when the college woman was rare in the land, she was an example of the higher

education of women; she received the degree of Master of Arts from Eureka College in 1869, and served that institution both as teacher and trustee. She was one of that small and choice company of women in our church who first received the anointing of the missionary spirit. While yet a young woman, before there was any agency among us for foreign work, she dedicated her life to the cause of missions. She applied to the Baptist Foreign Missionary Society to send her to India, but they could only send members of the Baptist Church. She then wrote to the Woman's Union Missionary Society, asking for work on the foreign field, but it had assumed obligations which absorbed all its income for several years. She was doubtless the first woman volunteer for foreign missions among the Disciples of Christ, and often spoke of her failure to go to the foreign field as the great disappointment of her life.

As this door of service was closed to her, she devoted all her energies to promoting the cause of missions among the women at home. From 1868 to 1874 all the large Protestant communions were organizing Women's Boards of Missions, and she was a leader in starting the work in her own church. She was the schoolmate and life long friend of Mrs. Pearre, and was her faithful fellow worker in rousing the women of the church to the new issues. She followed the true Scriptural order in her work. In July, 1874, she began at her Jerusalem, and organized a Woman's Missionary Society in her home church; the following September, at the Illinois State Convention, she called the women of the State together, and was the leading spirit in forming the Illinois Woman's Missionary Society, and became its first President. The next month, October, 1874, she went to the National Convention at Cincinnati, and with Mrs. Pearre helped to launch the Christian Woman's Board of Missions.

She was the forerunner in field work and organizing for the Board, and conquered difficulties and suffered hardships in her work, that would have daunted a less steadfast soul, enduring

both censure and ridicule. Not only churches, but the doors of Christian homes were closed to this brave pioneer. Once, when she started out to fill a series of appointments, she was met at the station by some leading men of the church, who tried to keep her from leaving the train, telling her that the church neither wished to see her, nor to hear her message.

She received no compensation for her services and, as far as she was able, paid her own traveling expenses. Her spirit was as humble and self-effacing as it was courageous and steadfast; she claimed nothing for herself, and was ever generous in giving credit to others. When she was asked that the Centennial Mission at Jhansi, India, might be named for her, she said she had done nothing to entitle her to such distinction, and refused the offered honor. This rare combination of invincible courage and invincible humility lent something of antique heroism and singleness of purpose to her character. Her work cannot be estimated in statistics—it is written in the hearts she touched and waked; but it is a significant fact, that in the reports submitted to the Fourth Annual Convention of the Board, Illinois contributed $909.55—nearly one-third of the entire amount for the current year.

While Miss Dickinson's name does not appear among our National Officers, yet her counsel was sought and prized at Headquarters on all important measures. She was a schoolmate and intimate friend of Mrs. O. A. Burgess, and during her administration, she was in close touch with the many forward steps that were taken in the work. Happy the movement with such founders as Mrs. Pearre, Mrs. Jameson, Mrs. Burgess and Miss Dickinson!—they have been a benediction and an inspiration to the hosts of women who have followed them; may we ever hold fast to the high ideals they have bequeathed to us!

The work in Kansas represented a different environment and type of service, and is a refutation of that constantly recurring argument, that foreign missions should not be undertaken until

the home fields are evangelized. In 1874, the work of our church was in a pioneer stage, and there were hardly a half dozen church buildings in the State; the people lived in small, poor houses, and rode to meeting in lumber wagons; these meetings were held in school houses, and scarcely any group had preaching every Sunday; some heard a sermon once or twice a month, and many had no regular preaching at all—yet they kept up their Sunday Schools, and their weekly meetings for the celebration of the Lord's Supper. *

Mrs. Rosetta B. Hastings was the daughter of Pardee Butler, the wife of a minister of our church in Kansas, who served several churches. She was deeply interested in missionary work, and had been a contributor to Mrs. Goodwin's magazine, "The Monitor," for several years, writing sketches of women missionaries, like Melinda Rankin, the three Mrs. Judsons, and others. They were people of small means and lived on a farm; in the frequent absences of her husband on his evangelistic duties, the burden of the work fell largely on her; in her "Recollections" she speaks of having a garden to make, chickens to feed, house cleaning to do, her growing family of four young children to care for, the oldest only four years old. In a letter to Mrs. Jameson in 1877, excusing herself from attending the National Convention that year, she wrote:

"I am writing this in bed, with a two weeks' old babe lying by my side. I had a sinking spell after her birth, and for some time they thought me dying; I am still very weak, but improving."

Neither Mrs. Hastings, nor any woman from Kansas was at Cincinnati when the Christian Woman's Board of Missions was organized; but as soon as she heard of it through the church papers, she wrote to Headquarters, expressing her warm interest in the movement, and offering her services. The Executive Committee took her at her word, and appointed her to

* Recollections of Early Days of the Christian Woman's Board of Missions. Rosetta B. Hastings.

the double office of President and Secretary of Kansas; in spite of the fact that her heavy home duties made it impossible for her to do much field work, she accepted the trust, relying on her ready pen to reach the women she could not reach with her voice. She organized the first Auxiliary in Kansas at Farmington, September, 1875, and wrote letters to women all over the State, presenting the claims of the work. In addition to personal letters, she published this "Appeal to the Women of Kansas" in "The Monitor," which sounds the note of heroism, which is basic in the call to missions:

"Do you argue that we are too poor, and find it a constant struggle to keep our churches alive; and that the rich churches in the older states must do the missionary work?"

"I have lived in Kansas twenty years. I know all about the trials, the poverty, the discouragements of our churches. I know how the most of them meet in school houses, finding it difficult, if not impossible, either to hire preaching, or build meeting houses. I know how many of our sisters live in small and inconvenient homes, and wear nothing finer to meeting than calico dresses and sunbonnets. I know how drouth and grasshoppers have several times reduced the more needy of us to beggary, and the rest of us to such close economy as we had never before thought possible. Yet, in the face of these facts, I ask you to assist in missionary work. I think that the chief cause of our failure to accomplish more at home is because we do not fully appreciate our responsibilities as Christians. Poor as we are, if we loved Christ and His cause better than we loved anything else, we could, in our more prosperous years, have spared enough from our actual needs to have built many churches, and procured at least monthly preaching. We must not think that because we can not do much, we will be excused for not doing anything. It was the man with only one talent who was condemned for not bringing the interest to his lord. and Jesus said: 'Whoso loveth father or mother more than

Me is not worthy of Me;' and 'Whosoever will come after Me let him deny himself, take up his cross and follow Me.'

"I almost tremble when I think of the responsibilities which these commands throw upon us. How much have we denied ourselves in order that we might support the Gospel? Do you know the worth of a soul? Christ said that it was worth more than the whole world. And yet you spend for a trifling ribbon the money that might save a soul—yes, perhaps many souls, for a New Testament, in a heathen land, sometimes saves a score of people. What if some mighty potentate should offer you a position of great wealth and honor, on condition that you should, for a certain length of time, deny yourself of the good things of earth? How many luxuries, how many even of the bare comforts of life would you allow yourself, lest you miss the coveted prize? Yet you pretend to believe in Christ, who has said that a soul is of more value than a world. Perhaps you thought that just meant your own soul? But God is no respecter of persons. Christ's positive command was: 'Go ye into all the world and preach the gospel to every creature.' If we can not go, we must help to send others.

But some ask: 'Are not the souls of our neighbors as precious before God as the souls of the heathen? Why send preaches abroad when they are so much needed at home?' Dear sisters, a dime will not hire a preacher, but many dimes from many sisters over the country, will send a missionary. When I think of the perishing millions in heathen lands I sometimes think we ought to send them the gospel, whether we have any preaching at home or not. Sinners in our own land have but little excuse, for they have the Bible to read, and the examples of Christians constantly before them. If our lives were what they should be, we could convert our neighbors ourselves. That was what the primitive Christians did; they sent preachers everywhere preaching the gospel, while they told the story of the cross to every one they met, exhorting one another daily, and meeting together every Lord's Day to break

the loaf, and sing and pray. I fear the trouble has been that we have not loved Christ enough. I fear that we do not really believe that Christ gave His life for us."

These few facts are gleaned from a manuscript written by Mrs. Hastings, now in the possession of the Board at Headquarters. While the conditions under which these pioneer State workers labored were widely different—Miss Dickinson from the quiet of a beautiful College town, and Mrs. Hastings from a little settler's farm, with the cares of motherhood and household work pressing hard on her—both had the vision of the new call to service of the womanhood of the church, and both gave themselves without reserve to rousing them to their high calling.

It is not strange, that with this clear call to service sounding from the deep poverty of a pioneer State, that the work in Kansas prospered, until it became one of the leaders in the constituency of the Board. Nor is it strange, that in this fine atmosphere of devotion and sacrifice have been trained women who have led in the National work of our Association—a group, at the head of which stands that dearly beloved woman, Helen E. Moses; she served as State Secretary and Organizer of Kansas, before she was promoted to the place of Corresponding Secretary, and later of President of our National Board.

Another name might be mentioned with the early workers, who did so much to leaven the church with the new spirit of missionary zeal—that of Mrs. Persis L. Christian. Her name is not linked with that of any one State, for our Board soon saw the necessity of reaching the women in States not able to have their own organization—so Mrs. Christian, of Arkansas, was made a National Organizer. She visited States where our church was weak, or where the plea for woman's missionary work had not been presented, organizing new societies, strengthening struggling Auxiliaries, and often laying the foundations for what are now fine State organizations. She had a charm-

ing personality, and that perfect and innate refinement, which made one think of the old fashioned word "Gentlewoman," whenever one saw her. In addition to that she had a keen and cultured mind, with a gift of ready utterance, and was one of the most winning speakers that ever presented our Cause. Our debt to her and to other gentle, accomplished and courageous women like her is beyond estimate; it is to such loyal and loving work as theirs that the high standards of service, and the strength and power of the organization are largely due. These pioneers followed an ideal, which no censure or discouragement, or misunderstanding could dim; they were the pathfinders who opened highways of holiness in the hearts of the womanhood of the church—and the result has been, not only the attainment of the definite object of sending out the messengers of the Cross at home and abroad, but in placing new spiritual emphasis on the church, which helped to lift it to higher levels of spirit and achievement.

And if it is impossible to mention by name our State and National workers, what shall I say of the groups of women in the Missionary Societies all over the land, meeting quietly from month to month, studying the fields and supporting the enterprises of the Board? They are the great host who really publish the tidings, and among them are some of the choicest spirits in the churches. The writer has a vivid remembrance of a visit to a town in one of the great northwestern States, on a freezing day, with a bitter wind blowing, and of the rare women who assembled in the little church for an all day's meeting; seldom has she ever met with a group of finer intellectual calibre, or more deeply touched with missionary zeal, than in that small circle that gathered around the stove, trying to keep warm; she found, as the day passed, that this far western town was the seat of the State Normal College, and that the leaders in the Society were the wives of its professors. When she left the next morning, the President of the Society got on the same train, and she found she was also the President

of the State Federation of Women's Clubs, and was on her way to its State Convention. She does not know any of their names, nor has she ever met any of them since, but she will always remember that little body of women as among the choicest with whom she was ever privileged to hold fellowship. It is of small moment whether our names survive or not—what we crave is that our works shall survive. And so, though they are unhonored and unsung, as far as public mention goes, they are recorded in our Father's Book of Remembrance, as the very heart and meaning of the whole movement.

I have spoken in the preceding chapter of the bitter opposition to organized missionary enterprises, and of the even more deadly apathy and indifference to them. These years of seeming quiet, but of intensive activity of our Society was a time when the church was being leavened with ideals of world citizenship. A good minister said, before the College of Missions was started, that the only training school for missions among the Disciples of Christ was the monthly meeting of the Women's Missionary Societies of the Christian Woman's Board of Missions. Here the women of the church were trained in many ways—in the conduct of practical business, in public utterance, in the study of missions, and in the spiritual ministries of prayer and testimony; and here, they have helped to carry out that object of their Constitution, "to create a missionary spirit in the churches"—for often the fires of opposition have been quenched, and the torch of missionary zeal has been lighted and kept aflame, and the whole congregation has been roused to higher and better things, by these quiet, unheralded meetings.

From the first, the Woman's Board felt the need of the ministry of the printed word, along with its other agencies for service. In one of Mrs. Jameson's early addresses, she recommended, "That all the women of the Board engage in missionary study, so as to make themselves magazines of missionary intelligence.

The *"Christian Standard"* continued to give generous space in its columns, and a number of the State papers were equally hospitable to its propaganda—*"The Christian"* in Missouri, *"The Apostolic Guide"* in Kentucky, and others. During the year that Mrs. Pearre was Corresponding Secretary, she selected and arranged interesting missionary matter for publication, and after her removal from the State of Indiana, her successor, Mrs. Sarah Wallace, continued the work.

But there was an increasing need and demand for a periodical owned and controlled by the Board, and this was answered in May, 1883, by the publication of the *Missionary Tidings*. Mrs. M. M. B. Goodwin, who had rendered such efficient service to the Board with her pen, was to be the editor, but shortly after the first issue, she suffered a breakdown in her health, and had to yield up the work. Mrs. Wallace then assumed the place of editor, and it soon became a part of the official duties of the Corresponding Secretary. The little paper began modestly as a four page monthly, but it grew in size and circulation with the passing years. It kept the constituency of the Board informed as to the needs of the work, the progress made, and the calls for service at home and abroad.

As the Board grew, the *Missionary Tidings* grew into a magazine of about forty pages, and to a circulation of nearly sixty thousand subscribers—much larger than that of any other periodical among the Disciples of Christ. When the movement for the union of the various missionary and benevolent Boards of the church was approaching consummation, the *Missionary Tidings* and four other magazines were merged into the *World Call*. At that time it had had a continuous existence of thirty-six years.

In addition to the publication of its official organ, the Board has carried on a large work in the preparation and distribution of leaflets since 1885. This includes missionary supplies for the Women's Missionary Societies, Young Women's Circles, and the Boys' and Girls' Department, such as pictures of mis-

sionaries and mission stations, maps of mission fields, secretaries' and treasurers' supplies, with special literature for special seasons. As the Board grew in size and usefulness, it mailed each year from Headquarters millions of pages of literature, and it had begun to issue a number of books, in response to the demand for missionary propaganda in a more permanent form than in leaflets and periodicals.

JESUS AND THE CHILDREN

CHAPTER VI.

THE CHILD AND THE KINGDOM.

HOW perennially fresh and beautiful is the attitude of Jesus to the child!—we sometimes fail to note how epoch making it was. In heathen countries in the days of His earthly ministry, if the new born babe seemed to have either physical or mental weakness that would unfit it for future service to the State, the father not only had the right to destroy the helpless little one, but was commended for exercising it. The child had no rights of its own; the issues of its life and death rested with the parent, or with the Master, if it were born a slave. Heathen religions not only had no place for childhood in their mythologies, but often demanded the sacrifice of its helpless little ones to their cruel gods. It was to such a state of society as this that Jesus said,

"It is not the will of your Father in Heaven, that one of these little ones should perish"—the everlasting Bill of Rights of Childhood.

He spoke of their place in the other world as one of surpassing honor, when He declared,

"In Heaven, their angels do always behold the face of my Father."

And another time, He set a child in the midst, with the solemn warning to those who had been striving among themselves as to who should be the greatest in His Kingdom, with the words,

"Except ye become as little children, ye shall not so much as enter the Kingdom of Heaven."

One of the rare times when it was said that Jesus was "much

displeased" was when His disciples would have driven the children from His presence; and how dear and irresistible is that picture of Him, when He not only granted their wish to come near Him and receive His blessing, but took them up and throned them in His arms, with the imperishable words,

"Suffer the little children to come unto Me, for of such is the Kingdom of Heaven."

When Jesus took those little children of long ago up in His arms, He lifted all the childhood of all time with them. He not only exalted the child as possessing the inalienable rights of other rational beings, but as the ideal of character, towards which seekers after God should strive.

The mother heart of the race has always responded loyally to these utterances and this attitude of Jesus to the child. Man may start out alone in his quest of the Celestial City, like Christian in the immortal allegory, but when woman goes the long journey, like Christiana, she takes the children with her. And so, it was inevitable that when the women of the church undertook a missionary organization, they should soon add societies for training the children to the movement.

From the very beginning of the Christian Woman's Board of Missions, the thought of taking the children with them seems to have been in the hearts of our missionary mothers. Mrs. Jameson, in her first address as President, spoke of the "pennies of the children" as part of its resources, and in a later address that same year was the recommendation:

"Begin with the young by adopting a system of regular contributions for missionary purposes in all our Sunday Schools, with the primary object of the influence of systematic, self-denying benevolence upon the heart and mind of the child."

Another recommendation was, "To bring missionary intelligence into the hands of every woman and child in the church."

Mrs. Hastings wrote to Headquarters in June, 1875, "Would it not be well to enlist the children in our work? There is no element in our church that is capable of being trained into

such enthusiastic and permanent supporters of missions as the Sunday School children."

This thought, that the training of the children in the knowledge and work of missions would be fundamental to its permanent success seems to have been in the hearts of many, or all, of our pioneer workers.

As far as we can learn, the first Society in the Young People's Department of the Christian Woman's Board of Missions, was started by Mrs. N. E. Atkinson of Wabash, Indiana, when she organized a Mission Band, called the "Willing Workers," in October, 1874.

And in those old, faded records, we find that very soon there was a response in the hearts of the children to the missionary appeal, showing itself in gifts for the work. The Minutes of the National Convention in October, 1876, says:

"Ely M. Bronson, six years old, sent an offering, and Minnie Gates, nine years old, sent a birthday gift; both were received by the Convention with evident emotions of love and interest." And that same convention adopted the following resolution on "Children's Work:"

"This Convention requests all its members to give special attention to the instruction of children under their care, at home and in the Sunday School, in missionary work; it asks them to devise means for the accomplishment of this work, teaching them to give, and through self-denial further the work of Christ."

In the minutes of February, 1876, we find letters from little girls, "sending their mites to the missionary cause," and also the announcement that there were children who were regular contributors to the treasury of the Board.

In those days as in ours, there were children eager to share in work for the blessed Jesus—all they ask is some one to lead them. I was showing a little girl the familiar picture of our Saviour sitting, with the children leaning on His knee, and she clasped her hands, and said in a rapture, "How sweet Jesus is."

Jesus is sweet to every little boy and girl; all they need is that He shall be lifted up before them in His beauty and tenderness, and the little hearts will turn to Him as naturally as a flower to the sun.

As interest and intelligence in the work of missions developed among the women, we find their expression in a growing number of Mission Bands springing up here and there in the different States. Many of these were called by some special name—"Willing Workers," "Little Gleaners," and "Little Sunbeams" being favorites. These faithful little workers went on growing and commending themselves, for we find the editor of the "*Missionary Tidings*," in the second issue of that paper, June, 1883, proposing to set aside a column in the paper for the children's work, with the words, "The editor of the *Missionary Tidings* believes in children, especially Mission Band children." Before Mrs. Goodwin could carry out her plan, however, her health failed and reports of the children's work were restricted to occasional letters for a while longer.

But the conviction was growing in the minds of a few earnest women that there should be a definite plan of work for the boys and girls, and on the tenth anniversary of the Christian Woman's Board of Missions, when the National Convention met in St. Louis, in 1884, a committee composed of Miss M. Lou Payne, Mrs. Joseph King, and Mrs. Easton, presented a report urging the formation of a Young People's Department of the Board. The report was adopted, and Mrs. King was chosen as the first Superintendent of Children's Work. She had been among the first to show an interest in the work for the children, as her Mission Band in Allegheny City was organized in 1877. A committee was appointed to prepare a Constitution for Mission Bands, which was adopted, and duly published in the *Missionary Tidings* of 1885.

This magazine for the next five years gave very generous space for the children's work, and the letters of the boys and girls thirty-five years ago are very interesting, as they tell of

their love for the work, and plans for raising money to have a part in it.

Just as the feeling was becoming insistent that greater interest would be felt by the children, if they were assigned some special work of their own, the sad news of the death of Mrs. Josephine Smith, in Akita, Japan, the first of the missionaries of the Christian Church to die in a foreign land, was received by the churches at home. The thought came to the leaders of the Woman's Work that a beautiful service for the children to render would be the erection of a home and chapel in Japan, to be called, "The Josephine Smith Memorial." This work appealed to the boys and girls, and their ready response is shown in the fact that in July, 1885, when this special work was announced, there were twenty Mission Bands that had reported to Mrs. King, and in July, 1886, when the work was completed, there were one hundred and twenty!

This was the cause of great rejoicing, which voiced itself in the National Convention of October, 1886, when the committee on Children's Work pronounced it, "One of the richest and most promising features of Mission work."

This committee also recommended, that as there was urgent need for a home for our pioneer missionaries in India, the next work should be the building of that home.

Thus, the children became the "Little Builders," for the Christian Woman's Board of Missions, and more than seventy-five buildings in India, Japan, Jamaica, Mexico and Porto Rico today, as well as in our homeland, testify to the earnest work of our boys and girls through the years. But valuable as this work has been, of far more value to the Kingdom of Christ has been the building into their characters of the principles of the Kingdom—love, righteousness, and truth, which has made many of them leaders in our missionary work at home and abroad today, as they will gladly testify.

Under the leadership of Mrs. King, ably assisted by her husband, with the inspiration of special objects for which to

work, the number of Mission Bands grew in the different States, until two hundred and seventy-two were reported at the National Convention in 1887.

It was at this convention, that expression was first given to the need of a special Missionary Magazine for the children, and the recommendation was adopted, that as soon as possible, such a publication should be started. At the Convention in 1888, almost one hundred and fifty new Mission Bands were reported, and the need for a little magazine for this work was so strongly urged, that a committee was appointed to plan for its launching.

In May, 1890, the long looked for periodical for the children appeared, and was appropriately called *"Little Builders at Work,"* in recognition of their special form of service. It was warmly welcomed, and filled a long felt want, for the programs of the Bands, as well as for a closer bond of union among them. This magazine has kept pace with the growing work through all the years. In 1897, it had increased from eight pages to twenty, and the name was changed to *"Junior Builders,"* because of the greatly increasing number of Junior Endeavor Societies. The name was changed again in 1908, to accommodate the work of the Intermediate Societies, and has been *"The King's Builders"* since that time. The May number of 1914 celebrated its twenty-first anniversary—it is now a publication of forty pages, lavishly illustrated, with a circulation of sixteen thousand. In its thirty years of history, $38,000 have been received from subscriptions, and about three million copies have been circulated.

The year 1888-1889 is an important one in the history of the Christian Woman's Board of Missions for it marks the beginning of orphanage work by the Young People's Department. As the work in India grew it was found necessary to have a home for little girls, because of conditions in the lives of women and children, resulting from the teaching and practice of heathen religions. The first orphanage was opened at

Bilaspur in 1888, and it was a happy thought to have the children of our Mission Bands care for these little sisters in India. Many of the children in the orphanages at Mahoba and Deoghar have also been the charges of our Mission Bands and Junior Societies.

And not only have the orphanages in India been ministered to by our Children's Department, but the two orphanages in Porto Rico, and the one in Mexico have been helped by them. And in these beautiful ministeries, they have found it was more blessed to give than to receive; for that wonder land of play where so much of childhood's time is spent is not only peopled by creatures of dream and fancy, but the children of other lands, with their strange and picturesque surroundings, become real there—and as they study their ways, and minister to their needs, their sympathies widen, and they begin to feel that kinship of race that makes all the children of the world the sons and daughters of our Father in Heaven.

After nine years of faithful, fruitful service, Mrs. King resigned her position as Superintendent of Children's Work, and Mrs. J. C. Black followed her and served for three years. The new movement of Christian Endeavor made a number of adjustments necessary at this time; many of the Mission Bands became Junior Endeavor Societies, and some of these did not contribute to Missions in any systematic way, and there was loss to them, as well as to the work. The Society of Christian Endeavor soon saw the difficulty, and made it a requirement that Junior Societies should give to the Missionary Boards of their own churches. In 1896, Mrs. Black resigned, and Miss Mattie Pounds was made her successor, and at the same time, was elected National Superintendent of Junior Endeavor Societies. This was a happy arrangement, and under Miss Pounds' capable management, the Young People's Department was made to include Mission Bands, Junior and Intermediate Societies of Christian Endeavor, and since then, the work has enlarged year by year. Schools, hospitals and homes have

been built, in India, Jamaica, Porto Rico and Mexico, and hundreds of helpless children have been rescued and supported by the offerings of the boys and girls.

In 1897, the children first began the observance of a time of self-denial before Easter Sunday, closing with a missionary pageant or program in the evening. This has continued through the years, and they look forward to it as the crowning event in their missionary calendar.

In 1902, the Little Light Bearers were added to the missionary family. These are the children five years old and under, for whom is paid an annual fee of twenty-five cents into the treasury of the Children's Department.

Miss Pounds continued as National Superintendent for sixteen years, and the extent of her influence in the missionary work of the church can never be told; it will go on forever in lives redeemed for Christ.

In 1912, an organization for young people between the ages of fourteen and eighteen was planned, and was called the Triangle Club. In the first year, about one hundred clubs for girls were organized, and in 1915, a constitution was prepared for a similar club for boys.

Miss Pounds was succeeded by Mrs. Harriet R. Longdon, who only served for one year, and in 1913, Mrs. Ellie K. Payne was elected to the position of Secretary of the Boys' and Girls' Department, and gave six years of beautiful service to this work. Mrs. Lida B. Pearce served most efficiently during 1919-1920.

Through all the years, the local Superintendents of the societies have been large factors in the success of the work, and to these faithful, capable workers much credit should be given. Where the work has not grown and developed, it has been largely for lack of leadership. The earliest records bear witness to this fact, and it has persisted through all the years. The call today is for willing, efficient, consecrated leaders for

our boys and girls, who are soon to furnish the leadership for the church of the future.

Another strong element in the success of the work has been the service rendered by the efficient State Superintendents. Missouri, in 1895, was the first State to elect such a superintendent, and others soon followed, until there are now forty of these State officers in the United States, besides those of Canada and New Zealand.

Thirty-five years have passed since the organization of the Young People's Department of the Christian Woman's Board of Missions. In those years what a host of bright, happy boys and girls have filled its ranks! Many of them are men and women of great usefulness in the world today, because of visions of service impressed on mind and heart in the Mission Band or Junior Endeavor Society. In the reports for 1919 nearly nineteen hundred societies of boys and girls were reported, with a membership of nearly thirty thousand.

The offerings of these boys and girls have amounted to more than half a million dollars in its years of history. This money has been truly used in building for the King, whether in brick and mortar under foreign skies, in the lives of children, rescued from heathenism, or in the characters of our own boys and girls in America.

The signs are bright with promise today, that the church is awakening to a fuller realization of the responsibility in the teaching and training of the children, and in this work no small part has been given to the Christian Woman's Board of Missions. The call to this service should be met with a glad, willing response in the name of Christ, whose coming among men has meant the uplift of womanhood and childhood.

YOUNG WOMAN'S MISSIONARY CIRCLES.

While our plans of operation for enlisting the women and children of the church in missionary work were so ample and so

efficient, yet we have found from time to time certain weak places in our chain of organization. This chapter has shown then added Little Light Bearers, to take in the babies, and later, the Intermediates and Triangle Clubs, to reach the different stages of adolescence—so now, we have a perfectly articulated scheme of societies, from the babe in its mother's arms, to the members of the Triangle Clubs.

But there grew to be a gap between our high school girls in these clubs and our Woman's Missionary Societies that almost amounted to a missing link in our chain of missionary service. Youth loves youth, and as they graduated from the highest department of our boys' and girls' work, they did not feel quite at home among the mature women in the missionary societies—and too often, they dropped entirely out of organized work for the evangelization of the world. It was to meet this need, that our Young Woman's Missionary Circles were organized in recent years. The timeliness of the movement was shown by the quick response to it. In the membership of the Mission Circles, we find the finer fruits of the higher education of women today; many of them are College graduates, and bring to the work a trained mind and a wealth of culture, denied to the older women of the Board. These Circles furnish an outlet to this superior mental equipment, and give to these eager young spirits a task that is worth while; that is what they are longing for, and we expect from them a type of service that will enable them to carry on to greater heights the enlarging enterprises of the church, when the mantle of leadership shall have fallen on them. They are the training schools for the missionary army of the future. In these meetings, the girls study our missionary work, both home and foreign, its hopes and ideals for future growth. Above all, they grow in such knowledge of Jesus Christ as Lord and Saviour, as shall tend to fullness of life and development of character, and make them meet for the Master's use, in the splendid task of the extension of the Kingdom of God over the whole world.

And we hope to find in these Circles one of the great recruiting stations for the foreign field. Youth is one of the essentials for missionary volunteers, and in these fine groups we have the main requirements for the making of missionaries—youth, Christian character, missionary information, and the resulting missionary zeal. The growth of this department is full of encouragement. In the year closing with October, 1919, seven hundred and fifty-five Mission Circles were reported, and an offering of over twenty thousand dollars was given by them during the year.

CHAPTER VII.

JAMAICA—OUR FIRST MISSION.

WHILE the Christian Woman's Board of Missions was cultivating a missionary spirit in the churches by enlisting and organizing the women and children into missionary societies, they were carefully nursing their little nest-egg of four hundred and thirty dollars, to start their mission in Jamaica. Their minutes states that they would not employ a man until they had at least one thousand dollars in their treasury, and that they would only send him for one year, as it was their fixed policy not to go into debt. While the National and State officers were lavish in the gifts of their time and service, they worked without compensation. Mrs. Jameson wrote near the close of their first year of existence:

"The policy of our Board of Missions is to run entirely without spending any of the money which has been given us for the machinery. This has been carried out, except a few dollars for printing, and two dollars to each of our State Secretaries for postage, with the request that she write to every congregation in her State."

As one of the Secretaries reported to the Convention that she had written to seventy churches that year, this allowance could not be considered as extravagant!

By their second year, their funds had reached the required amount, so they began seeking a missionary; and at last found him in W. H. Williams of Platte City, Missouri, a graduate of a Medical College. Among the instructions given to him and his wife was the following:

"As it is not the intention of the Board to protract their

labors in Jamaica for a long period of time, they desire to plant self-sustaining churches there."

They sailed from New York the latter part of January, 1876, and on their arrival at the island, Mr. Williams wrote the following letter, which is of interest as the first letter of the first missionary of the Christian Woman's Board of Missions.

Kingston, Jamaica, February 25, 1876.

"We arrived here safely after a seven days' voyage on the steamer Etna. I was sick for the greater part of the way, but my wife and baby escaped the horror of sea-sickness. We still experience dizziness, doubtless caused by the voyage and the change of climate.

We were joyfully welcomed by the church here, once one hundred and fifty strong, but now reduced to less than fifty. I have spoken for our people eight times—once in a large public meeting of Christian workers; this last address brought me into some prominence before part of the Kingston people. I have baptized four valuable male members since our arrival, and our audiences are growing in size and attention.

The chapel here is centrally located, and is worth two thousand dollars, with an indebtedness of one thousand dollars. It is sadly out of repair, and uninviting in appearance. The members are all poor, with one or two exceptions; they might average each a contribution of three dollars a year.

Other religious bodies have fine, commodious chapels and school houses, with well supported ministers. They have long preceded us, and have done much good. When I remember our history as a religious people, I pray for strength, and guidance, and gird on my armor, confident of doing something for our Lord and poor humanity.

In my next report, I will speak of our stations out in the country. Believing that we shall have your prayers in our behalf, and that this is truly a missionary field, we are endeav-

oring to adjust ourselves to the work, that God's name may be glorified in the salvation of much people.

Fraternally yours,

W. H. WILLIAMS."

Jamaica was not only the first born among the mission stations of the Christian Woman's Board of Missions, but the work there was one of the earliest enterprises of our brotherhood. J. O. Beardsley was sent there in the fifties of the past century by the American Christian Missionary Society, and labored successfully for a number of years; but in 1864, in the dark days of the Civil War, the work had to be abandoned for lack of funds. The half dozen little congregations that he left had been without a minister for ten years when Mr. Williams went to the island, so it was practically beginning all over again.

Jamaica is a singularly charming spot, with its blue encircling ocean, its towering mountains, its unrivaled flora, both for beauty and variety, its delightful fruits, and its crystal streams. When C. C. Smith was sent there on a visitation by the Board in 1895, he brought back such glowing reports of its flowering trees, with their many colored leaves, and strange tropical birds of brilliant hues; of two hundred species of palms, of its one thousand varieties of ferns—"Ferns in pink, ferns in scarlet, ferns in silver, ferns in gold, ferns in all shades of green"—of its wonderful flowers, that it seemed the good Father had made the place a very paragon of loveliness.

While the island was under the control of the British Government, yet its nearness to our land, our common language, as well as the likeness of the negro of Jamaica to the negro of the United States, made it seem a home, rather than a foreign mission. The negroes and mulattoes of Jamaica outnumbered the whites in the proportion of fifty to one. In both countries they had been slaves for several generations, but there was little in the slavery which existed in Jamaica to correspond with that in the South. Few of the white land owners lived

on the island, so the negro rarely saw the man who was his master, so there were none of the tender ties between an inferior and a superior race that we find in plantation life in the South. It was probably this absentee ownership, this lack of contact with white men that made their pagan superstitions linger longer there than in the United States. The slaves in Jamaica were emancipated in 1834 by the English Government, more than thirty years before they were freed here; but in spite of this advantage, and of the fact that race distinctions do not exist there as in our own country, the development of the negro in Jamaica has not kept pace with his progress in this land. Our negroes surpass them in education and financial advancement. There are no examples of leadership in the island comparable to Paul Dunbar in literature, to Booker T. Washington in constructive and original educational work, or to Jacob Kenoly In missionary initiative.

Mr. and Mrs. Williams found the people so responsive to their efforts and the reports of their work were so encouraging, that the Executive Committee issued this recommendation to all State officers in May, 1876:

"In view of the great success that has attended Brother Williams' labors so far, and in order that he may be encouraged to lay plans for church work, the Committee has decided to assure him of support for three or four years. This decision is made, knowing that it will require renewed exertion on the part of every member of the Board, but confidently hoping that you, and all absent members of the Board will acquiesce and make this additional effort. It is the source of great regret and anxiety that Brother Williams' health is far from good, and the prayers of all our churches are earnestly requested in his behalf."

From the first, Mr. Williams taught the people the important lesson of self-support, impressing upon them the duty and habit of systematic giving to the support of the church. They accepted this cheerfully, and almost without exception each

pledged a definite sum weekly for repairs and current expenses. His regular work was preaching at two points in Kingston each Sunday, with visits to the little country churches through the week, preaching to them occasionally, and helping to train some of their members to minister to them. In addition to that, he conducted prayer meetings, Sunday Schools, teachers' meetings, and house to house visitation.

Jamaica at that time had no public school system, but schools started by churches or individuals, if they reached a certain standard of excellence and efficiency, were helped by the Government. Mr. Williams felt that the mission should do educational work, and opened a little school in a room in his house and secured the help of a young Englishman, James Tilley, in the work. When he urged the Board to support the work, and send out an experienced teacher, they consented, and offered to send out a "lady teacher." He advised against that, saying that there was a strong prejudice there against women in school work; but the Executive Committee had no idea of yielding to any such notion, and a motion was passed unanimously to send a woman to Jamaica, with this spirited entry in the minutes:

"A woman's organization, supported by women, should be represented by women."

And with that keen sense of economy for which the Board was already noted, they added this additional reason, "That far more experience and cultivation can be secured from a woman than from a man for the same compensation."

Miss Jennie Laughlin, a young woman of fine education and character, who was a successful teacher, resigned her position in the school of Atchison, Kansas, in order to accept the position. She went to Jamaica in the Fall of 1878, and a letter from Mr. Williams told what an excellent impression she made, both on the missionaries and the people of the island. She opened the school with one hundred and twenty-five pupils, of all ages, grades and colors, and her work received the highest

praise. One of the Government officials said he had never seen so well ordered a school as hers.

But in the next year, heavy additional duties were laid upon her. The health of both Mr. and Mrs. Williams was so much impaired by the tropical climate that they had to return home, and she was left in charge of the mission. She wrote to the Board about whether she should temporarily take charge of the Kingston Church, and they authorized her to use her own judgment about filling the pulpit. About that time, James Tilley, the young Englishman whom Mr. Williams had enlisted in the work, was regularly employed by the Board, and he and Miss Laughlin divided the ministerial work of the Kingston and country churches between them. These responsibilities were too much for her strength; the tropical climate also impaired her health, and she was forced reluctantly to give up the work, and return home in 1880. She never regained her strength, and in September, 1881, she passed peacefully to rest—our first missionary martyr.

Mr. and Mrs. Tomlinson were sent out just before Miss Laughlin's return, and though they only stayed two years, yet their letters and reports of the work and the country greatly increased interest in the mission. In one of Mrs. Tomlinson's letters, she gave a graphic description of one of the violent hurricanes that visit the island, and the great destruction it wrought. Hearing that the home and chapel where James Tilley labored had been blown away, they went out to the country to see how conditions were. As they drove out, Mr. Tomlinson had to stop so often to clear away trees that had been felled by the storm, that it took nearly all day to make the comparatively short journey. They found Mr. Tilley's home all in ruins, except one small room, where Mrs. Tilley lay with a babe, born during the hurricane. In the same little chamber where the young mother and infant lay, were her two other children, her nurse, and all their property piled up in the corners to keep dry.

The limits of this book will not permit a detailed account of the Jamaica mission, or a mention of all the fine men and women who have served there. Its forty-three years of existence have had their problems and discouragements. The hope of making the work self-supporting has never yet been realized, though the people give systematically and generously. The work grew slowly at first; the frequent changes of the missionaries, owing to climatic conditions, prevented steady growth, and the field lacked many of the things that make foreign work attractive, without the compensations of environment and fellowship that go with work in the home-land. The coming of C. E. Randall, a minister of the English Baptist Church, into our employ in 1885, lent a needed element of stability to the force of workers. He had come to the island in 1858, and had been a resident there ever since. He served the Board for twenty-five full and fruitful years, and during that time was easily the leader of the mission. At his death in 1912, he was fitly and affectionately called, the Father of the Jamaica Mission.

The work has not only had to contend with some of the difficulties mentioned, but both earthquake and hurricane have wrought havoc with it. On the afternoon of January 14, 1907, a terrible earthquake rocked the eastern half of Jamaica—that part of the island in which our missions are located. One who was there wrote, "The movements of the earth resembled the waves of the ocean; the trees were swaying, the houses were rocking like a boat on a rough sea."

More than one thousand persons were killed, among them two members of the family of C. E. Randall, and many more were injured. The property loss in the earthquake zone was overwhelming. Fourteen of our churches and mission homes were partially, or completely wrecked. The members of the churches started building funds at once, laying by for them regularly. In addition to this, many gave one day's work a week; no one lagged—all were cheerful and hopeful. One

REBUILDING THE CHURCH AT CHESTERFIELD, JAMAICA

could not ask for larger measures of faith, patience and devotion, than those displayed by our missionaries and people in Jamaica, in the face of a calamity not often endured by men.

The case of the church at Chesterfield is typical of the spirit of these simple and devout peoples. It is far up the steep mountain sides, above the reach of wagons, and much of the building material has to be carried on the heads of men and women. In 1903, a destructive hurricane swept over the island and leveled the little church to the ground. During 1905 and 1906, the members gave and toiled and sacrificed for another building, costing fifteen hundred dollars. It had just been completed and everything was ready for the dedicatory service on January 15, 1907—when the earthquake came on the day before, and not one stone was left standing on another!

But neither earthquake nor hurricane shook their faith and courage. They first paid off the debt that remained on the ruined building, and then began the erection of a third church. The men, women and boys carried on their heads the materials for the new structure, and often one could see long rows of builders, climbing up the steep hillsides, singing one of their hymns—truly, a Song of Ascents. Surely these members of the church at Chesterfield shame many of us with their diligence and devotion!

The revival in all the churches, following the earthquake is also worthy of record. In every congregation, special services were held, and out of the depths of their peril and helplessness, they lifted their thoughts to God, and found Him indeed a very present help in time of trouble. Fifteen hundred people were added to the churches, during the five months following the earthquake. The first annual convention of the Jamaica Christian Association, after the great catastrophe, voiced the feeling of these brave and humble believers in noble words:

"We face the future, trusting in the strong Son of God as our Helper above, and the Holy Spirit as our Helper below. We, to whom has been committed the word of reconciliation,

will continue to build upon the foundation laid in Christ Jesus, remembering that every man's work shall be made manifest. At that time of testing, may our work be found to abide to His honor and glory!"

This first-born child of our Board has ever been an object of solicitude to our leaders, and they have sent three deputations to investigate the work at different times. In 1887, Mrs. O. A. Burgess and Miss Elmira Dickinson went, at their own expense, to study the work on the island, and made a full and valuable report to the Board on their return. In 1895, C. C. Smith, then our leading worker among the negroes in the United States, was sent to give the Executive Committee a clear knowledge of the needs and prospects of the field. His report was so sympathetic and inspiring that it was printed and had wide circulation, and largely increased the interest and understanding of the work among the constituency of the Board. In 1906, Mrs. Helen E. Moses, Mrs. Anna R. Atwater and W. F. Richardson made a visitation to the island and were impressed with the faith, liberality and devotion of the people. The good care given the mission property by ministers and members was marked, and the outlook of the work reported in full to the Board and friends of the work.

Our mission in Jamaica could never, by the nature of the place and the people, show the proportions, or the variety that has been attained in other and larger fields. Our force there has been comparatively small, but a good and substantial work has been done. In the forty-three years of its existence, the work has grown from a small group of members to twenty-two churches, which reported in 1919 about twenty-five hundred members; there were twenty Sunday Schools with seventeen hundred pupils, nine day schools with a little less than eight hundred in attendance, and nine woman's missionary societies with nearly four hundred members. While poverty is the rule among the people, they gave for the support of the work in that year, $4,704.15. J. E. Randall, the worthy son of C. E.

Randall, is the Secretary of the Jamaica Christian Association and made the report, and he, with G. D. Purdy, Richard Dobson and their wives, are the resident white missionaries in charge, the rest of the twenty-one preachers and teachers being Jamaicans. This is in line with our missionary policy, which is to have native leaders in our foreign fields as soon as they can be trained for the work. Most of these Jamaican ministers and teachers have been educated at our Southern Christian Institute at Edwards, Mississippi, and some have had further training at our Church Colleges in the middle Western States.

The following have served the work in Jamaica:

Mr. and Mrs. W. H. Williams, Miss Jennie Laughlin, Mr. and Mrs. James Tilley, Mr. and Mrs. I. G. Tomlinson, Miss Marion Perkins, Mr. and Mrs. W. K. Azbill, Miss Sallie McEwan, W. S. Houckins, John Thompson, Mr. and Mrs. C. E. Randall, Mr. and Mrs. R. M. Chamberlain, Mr. and Mrs. R. E. Swartz, J. W. Jenkins, J. H. Versey, William W. Ramsey, Claris Yeuell, W. H. Hayden, Mr. and Mrs. J. C. Smith, M. A. Collins, H. S. Gow, Mr. and Mrs. A. C. McHardy, Miss Isabel McHardy, Mr. and Mrs. Neil MacLeod, P. M. Robinson, Mr. and Mrs. T. A. Meredith, Mr. and Mrs. G. D. Purdy, Mr. and Mrs. Robert Bailey, Louis Thomas, Mr. and Mrs. Arnold Shirley, Mr. and Mrs. J. G. Hay, Mr. and Mrs. Henry Cotterell, Mr. and Mrs. J. J. Handsaker, Mr. and Mrs. J. E. Randall, Mr. and Mrs. William Pearre, Mr. and Mrs. A. H. Owens, Mr. and Mrs. E. A. Edwards, Mr. and Mrs. Frank Beach, Mr. and Mrs. C. C. Hastings, C. H. Randall, E. W. Hunt, C. S. Shirley, Mr. and Mrs. Richard Dobson.

In the early years of the history of the Board, two other ventures in mission work were made, neither of which was permanent. In 1875, the Foreign Christian Missionary Society was organized, and we soon began that sympathetic co-operation with them, which has continued to this day. In 1877, they sent a Frenchman, M. Jules De Launay and his wife to

Paris, and they started a mission in the Latin Quarter. In 1880, Miss Annie C. Crease was employed by the Christian Woman's Board of Missions to assist them, and continued with them one year. In 1886, the work in France was discontinued.

In April, 1881, our Board employed Mr. and Mrs. Faurot to preach and teach among the negroes at Jackson, Mississippi. The entry in the Minutes which records this first attempt at home mission work says:

"This was done in view of the great desire among many of our sisters to engage in home mission work."

At that time the work among the negroes was under the American Christian Missionary Society, which had started the Southern Christian Institute at Edwards, Mississippi, a short distance from Jackson. The Woman's Board supported Mr. Faurot for a year, when he resigned, to accept a position in the Edwards School. From that time, the work among the negroes was left entirely in the hands of the American Society until 1900, when it was turned over to the Christian Woman's Board of Missions, and has remained under their charge ever since.

AT THE ORPHANAGE WELI
MAHOBA, INDIA

CHAPTER VIII.

INDIA.

IT is a great hour in the spiritual life of a church when the missionary passion lays hold on it; it is the beginning of fulfillment of the parting promise of our Lord to His followers:

"Ye shall receive power when the Holy Spirit is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The modern era of missions had nearly climbed to its century mark, when our church first became obedient to the call for witnessing to all nations. The Foreign Christian Missionary Society was organized in 1875, but it was not until the Convention of 1881, that a decision was finally reached to enter one of the great non-Christian lands. A Committee presented a report, which said, among other things:

"With what end in view, and with what purpose should Foreign Missionary Societies be established and sustained? Not to change believers from one Protestant faith to another, but to Christianize the heathen—to make known the Christ in His saving power to those who have never heard of Him, and to whom He has not been preached. It is to plant congregations of Christian believers in lands distinctly and admittedly pagan, idolatrous and heathen; and our work is foreign in the true sense, only in so far as we keep this in view, and labor for its realization." *

The Christian Woman's Board of Missions decided to co-

* History of the Foreign Christian Missionary Society. A. McLean.

operate in this great venture, and there was animated discussion as to what field should be entered.

Many favored Japan, as most appealing both in its needs and opportunities. It was recalled that Alexander Cross, a negro man, had been sent to Liberia by several of the Kentucky churches, and died there, two months after he landed—the first missionary of the Disciples of Christ to die and be buried on heathen soil. The memory of this good man was brought to mind, and the claims of Africa were presented.

But the needs of India, that land of child marriage, child motherhood, perpetual widowhood, the seclusion of women in zenanas, and other cruel wrongs to women and children, appealed irresistibly to our Board—and it was finally decided to send our first group of missionaries there. It is good to remember that this first step in foreign missions was a joint enterprise of the two Boards—each society sending out four missionaries on this divine enterprise.

It is hard for us to realize now how difficult were those initial steps in starting the work in a heathen country. While a choice company had the vision of duty to those who were afar off, yet the great body of our brotherhood were either indifferent to the command of our Master to go into all the world, or were frankly opposed to foreign missions. Both those who sent, and those who went, did so because the love of Christ constrained them, not because pressure from public opinion and public approval urged them on. It was especially difficult for an unmarried woman to enter this new career—she inevitably laid herself open to the charge of eccentricity, and of going outside the much discussed woman's sphere.

These testing conditions were such that only those of exceptional strength of character, and of the highest conceptions of duty would offer themselves for service in the regions beyond. Of such fine fibre were the four young women who were our pioneers in foreign missionary work, and their names should be

written high on our hearts: Miss Maria Graybiel, Miss Ada Boyd, Miss Mary Kingsbury and Miss Laura Kinsey.

And conditions before them were even harder than those behind; when they left home with Mr. and Mrs. G. L. Wharton of the Foreign Society on September 16, 1882, they went forth, like the patriarch of old—not knowing whither they were going. While they were bound for India, yet there was no station established there, no friends to meet and greet them, and help them adjust themselves to a strange people in a strange land.

They landed at Bombay on November seventh, and like the founders of our work they made haste slowly. Their wisdom and fitness for the work is shown in the "deliberate speed, the unperturbed pace" of their proceedings. There was a new and difficult language to be learned, and many steps to be taken, before permanent work could be outlined and located and inaugurated.

Finally, they chose the Central Provinces as the scene of their future work. These provinces with the native states scattered between them, constitute the heart of India. The territory extends from the Himalaya Mountains to the Godavery River, and from the deserts of Rajputana to Bengal and includes the home of most of the Aryan Hindus—a population of about sixteen millions. Throughout this region the language is Hindi, and the prevailing religion is Hinduism, though there is a strong Moslem element in some places.

The first mission station was at Harda, about four hundred miles from Bombay. This was for many years the home of Mr. and Mrs. Wharton, and most of his fine work was done here.

In March, 1885, a station was opened at Bilaspur, four hundred miles east of Harda; it took a full month to make the journey in the slow ox carts that they had to use. About their new home was a non-idolatrous sect of low caste Hindus, the Satnamis, whose deity is the *Satnam,* or true name. This

name and claim afforded a point of contact to the missionaries—they could say to them, as Paul did to the Athenians: "Whom ye ignorantly worship, Him declare we unto you." These people were illiterate and very poor, though there were a few wealthy families among them.

There, thirty-five years ago, our missionaries began their work, and there Miss Mary Kingsbury is still laboring. The wisdom of the choice has been verified by the growth of the work. They started, as is usual with women, with the children; first a Sunday school, then a day school, then visiting the mothers in their homes, or zenana work, as it is called. The Foreign Society soon sent Mr. and Mrs. J. Morton Adams to do evangelistic work, and gradually a little church was organized—and thus the mission grew slowly, as was natural, and on the whole, desirable.

In 1888, our Girls' Orphanage was begun and carried on for a number of years by Miss Kingsbury and Miss Graybiel. It began with two children that they took into their home, and grew to a large institution, where one hundred and twenty were cared for at one time. These earliest orphans are now the foundation of the present Christian Community. The pastor of the Bilaspur Church, a fine Christian Indian gentleman, with a family of seven, was one of the orphans rescued and cared for by Miss Kingsbury. The girls from the orphanage are the home-makers and mothers of many of the best Christian homes in that part of India. A valued addition to the force at Bilaspur, was Mrs. Bertha F. Lohr, an accomplished teacher who came to us in 1893, and who brought our schools in the Chattisgarh District to a high state of efficiency.

The coming of Dr. Olivia Baldwin and Dr. Arabella Merrill marked the beginning of our medical work in Bilaspur and in India. They opened the Bilaspur Hospital, which has always been the best in our India field. Dr. Martha Smith, who laid down her life for the people of that region, carried on a great work for eleven years in this hospital. In later

years, Dr. Mary Longdon has greatly extended the influence of the institution.

And then, in 1894, nearly a decade after opening this first station, we established our work at Bina, in the Central Provinces, more than two hundred miles from Bilaspur. Bina is an important railway center, and Mr. and Mrs. Ben N. Mitchell began the work there, at first among the white and Eurasian railway workers. In that same year, Miss Mary Braybiel, who had been at home on furlough, and raised enough money to open another station, returned to India, accompanied by Miss Adelaide Gail Frost. Early in 1895, the station was located at Mahoba, in the Hamirpur District, about one hundred and fifty miles from Bina.

And then, as the Jamaica work was tested by hurricane and earthquake, the India work was tested by famine, and the pestilence that always walks hand in hand with it. Bina and Mahoba were in the very heart of the famine region, and Bilaspur also was profoundly affected by it. Before a permanent building had been erected at Bina, Mrs. Mitchell found her heart and time filled with appeals from the starving and dying. Within two months, she took in fifty homeless, famished children, cared for them as best she could in her poor, temporary quarters, and then took them to our orphanage at Bilaspur, to the Boys' Orphanage at Damoh, and to the Mission Stations of other churches, which were able to take them in.

We can hardly conceive conditions in those dreadful famine years. Mrs. Wharton wrote in a letter to a friend, from her station at Harda:

"There is not an hour in the day that there is not some one crying out in our yard, 'O, lady sister, give me bread! I am dying of hunger.' Often they have little children with them, and often the children creep in alone. I hear their cries all day, and at night in my sleep am haunted by the memory of their famished faces. We eat but two simple meals a day, and that seems too much, with such misery and suffering around us."

The seven years when the famine was sore in the land, helped to shape our mission policy, and filled our orphanages to overflowing. The plan for the Mahoba Mission was to start with a Woman's Home, but the cry of the children, sounding day and night in their ears, made shelter and provision for them imperative; so, early in 1895, an orphanage was built, with a capacity for about fifty children. In Miss Graybiel's report to the Board in August, 1897, she wrote:

"The distress about us has been more severe than in any of the preceding four years of famine. In three months, it has been our privilege to give the hungry twenty-five thousand meals. * * * * Since the fifteenth of December, 1896, three hundred eighty-four children have been received and given a chance for life; of this number, a few have died, others have returned to the old life, and more than three hundred have been sent to other orphanages. * * * * The Lord of the Harvest could have given us no better opportunity in this region, than this time of dire need, and the means to meet that need. By this ministration, He is opening the hearts of the people, as they could have been opened in no other way. To fail in the administration of this service from any cause but utter inability, would mark us as recreant to the most sacred trust—for doubtless, for such a time as this have we been led thereto."

No exact count was kept of the number of children received at Mahoba during the whole famine period, but it is estimated that fully one thousand passed through the hands of our workers there. There were only three missionaries at the station for a part of this time of storm and stress, and it is almost a miracle that they were able to meet the crowding duties of each hour, without the additional labor of keeping records. One of these heroic women, Miss Frost, fell sick, and for a time her life was despaired of; though she was mercifully spared, yet she bears in her body the marks of those years of toil and suffering. Miss Mattie Burgess, now a veteran of twenty-six years of service, came to India at this tragic time.

Almost as many children passed through the hands of Mrs. Mitchell and her assistants at Bina, as at Mahoba. Our Bilaspur Orphanage before the famine had only thirteen children, but during the famine years it was filled to its capacity, and additions were made to accommodate more. Medical work at Mahoba accompanied the orphanage work, and a hospital was built there, of which Dr. Ada McNeil Gordon had charge. It is one of our largest medical enterprises, and it serves the other four stations which are within reach of Mahoba, and its fame has spread to regions far beyond.

The same year, 1894, in which the work at Bina and Mahoba began, Deoghar, in Bengal, passed into our hands. It was a sacred shrine, and one of the most bigoted Hindu communities in India. Here, Miss Jane Wakefield Adam, a cultured Englishwoman, had been working alone and at her own expense, for nine years, living in a little house on wheels, and had selected Deoghar as "the darkest spot in India." When she became acquainted with some of our missionaries and learned of our teachings, she offered to work under our Board, and gave us beautiful service for eleven years, when the Good Father called her home. She was joined by a fine staff of missionaries, and an orphanage was built at Deoghar. Dr. Mary Longdon began her term of medical work there; Mrs. Madsen and Mrs. McDougal were part of the force and Miss Ella Maddock, who now sleeps in India, was part of the choice group.

The work at Calcutta was a plan to transplant our Bible Chair idea to that greatest student center of the Orient. In 1900, W. M. Forrest and his wife went there and labored for three years among the thousands of young men who came there to complete their education; but the idea soon became current, both among our missionaries and home workers, that it would be well to have our work and workers all in Central India. Calcutta and Deoghar were in Bengal, in a different language area from our other stations and removed from them

by long distances. Calcutta was seven hundred miles from our most western station and Deoghar was almost as far off. One of our experienced missionaries wrote:

"It may sound romantic to have one lone outpost in one place and another hundreds of miles away, but it seriously increases the missions' administrative problems, and makes difficult the realization of its corporate unity—a need which is very great, if a mission is to pursue a continuous and united policy in its work in such a land as India."

So, the workers were distributed among our other stations, the children in the Orphanage sent to Bilaspur and Mahoba, our little leper colony transferred to the mission for Lepers, and our property holdings disposed of to the Church Missionary Society of England.

The tragic years of disease and famine wrought for the progress of the work, as had the times of catastrophe in Jamaica. The confidence and respect of the people were earned by the self-denying and untiring labor of the missionaries. The needs of these stricken peoples opened the hearts of the church at home, and many were won to the cause of foreign missions whose allegiance had never been gained before. Thus, by the opening of the twentieth century, the work had entered on a period of steady and splendid growth.

In 1900, Pendra Road, on the wooded heights of the Satpura Hills, was entered by Mr. and Mrs. Madsen, and work among the jungle folk there began. Thousands of pilgrims come to Pendra Road each year to visit the sacred source of the Narbadda River, twelve miles away, and they offer a fine chance for evangelistic work. This is the most pleasant station to live in that we have in India, as its elevation makes it comparatively cool. The work has been of a general evangelistic character, with educational features in a day school and Sunday School. Mrs. Madsen reports an increased response to the gospel message in the past few years among these simple

peoples. The influenza has been very prevalent and fatal there, and she found that men and women were never so eager for the Word of God. She wrote:

"Men who had been but a little while out of demon worship met death with a smile, and with the whispered words, 'Jesus saves.' Women, who were still so close to the past, that they kept a line of ashes across the door, to keep the evil spirits out, sobbed beside their dead, 'Jesus has taken him from his clay hut to a home that will never break down—we shall see him again.' "

We are now building and equipping a Tuberculosis Sanitarium for the growing menace of that disease in India. It is located at Pendra, on a cool, dry, open forest plain, at an altitude of more than two thousand feet above sea level, and will mean life and health to multitudes of sick folk. It is intended primarily for Indian Christians, and has the co-operation of other missions than our own. Everything is on a simple, inexpensive scale, but the location is so fortunate that the results should be as good as at any sanitarium in the country. Dr. Mary Longdon is in charge, and is giving the benefit of her twenty years of experience in the mission field.

In 1902-1903 two other stations were opened in the Hamirpur District, at Rath and Maudha. The evangelistic work has been especially emphasized at these places, Mr. and Mrs. E. C. Davis and Mr. and Mrs. Menzies having been with the mission from the beginning. In their nearly a score of years' service in India, they have preached the gospel directly to the people in village and bazaar and home, and many have been brought to the truth by their faithful, untiring labors. The people are tenacious of their native faiths, and the seed sowing has been hard, but the harvest is none the less sure. Zenana work is carried on successfully by missionaries and by native Bible women, trained for the work. School and medical work are also conducted here. Dr. Jenny Crozier has had charge of the medical work for a part of the time.

A fourth station was opened in the Hamirpur District in 1907. It is in the region near Mahoba, at Kulpahar, and is a Woman's and Babies' Industrial Home. Here the little ones, too young for the Orphanage, are sent until they can be received in the Mahoba Home; and here are deserted wives, often with little children, all sorts of distressed women and girls, with no one to care for them, and no place to go, and, saddest of all, widows for whom no vocation is open but a life of shame. A large tract of land was bought, and farm and garden work is done by the women. Every one works from two to six hours a day, is paid a reasonable sum for her labor, and out of this buys her food and clothing, and does her own cooking. Some care for the orphan babes, and some do the embroidering and exquisite handiwork for which Kulpahar is becoming famous; some do designing and stamping, as well as needlework. The sales for the year 1919 have covered all the expense of production—they amounted to fifteen hundred dollars.

Thirty-six of the women and girls are self-supporting, and sixteen are partially so; thus they are not pauperized, and keep their self-respect. One hundred forty-seven were in the home during the year, thirty-eight of these being babies. This beneficent home not only gives shelter and support to its inmates, but is a training school in home making, and will send the women out, fitted for all that goes to establishing a Christian family, should they marry, as many of them do—even the widows. They have a church there of which the women are members, and they give from their earnings to its support.

Work had been conducted at Jhansi from Bina for a while, but a station was not formally opened until 1906. Both are railway centers, with a large Indian and Anglo-Indian population. In Jhansi are extensive railway shops, employing thousands of Indians at good wages. This is an outgrowth of the new industrial life in India, and among the workmen are a number of Christians of all denominations—many from our

own church. More of our members are moving there, and the church we have organized will reach them and those who are unconverted. The church has its Sunday School and Endeavor Society, and we now have four day schools there, with nearly three hundred pupils.

One of our forward steps has been a recognition of the need and demand of the women of India for a higher education. The Christian community wants its girls educated; Christian Indian men and non-Christian, too—want educated wives. Conditions in India make the call for women leaders an imperative one, because of the wrongs that women suffer, and because of the large class of women that can only be reached by those of their own sex. The women missionaries have been doing the best they can, but what are they among so many? India must be saved and led by Indians—and so, the call for a trained and educated leadership among their women grows more urgent as the work grows. That they are capable of the finest culture is proved by such women as Pandita Ramabai, Lilivati Singh, the beautiful young Indian lady, President of Lucknow College, whose address at the Ecumenical Conference in New York in 1900 made such a profound impression; Toru Dutt, the young Christian poet, and Mrs. Sarajni Naidu whose poems interpreted the great war to her people—these and scores of others are examples of the new woman in India.

The Christian Woman's Board of Missions is trying to meet this need by its Burgess Memorial School for Girls at Bilaspur. It has grades from the primary to High School, with a Normal Department. It has more than two hundred girls in its dormitory, besides the local attendance. The elementary grades have naturally the largest enrollment, but the intermediate and High School classes are growing in size. The past year there were twenty-four in the Normal Department, training for teachers. A fine piece of ground has been bought and enclosed by a high wall, and in this compound buildings are being erected as the Board has the funds. The plan calls for

the expenditure of fifty thousand dollars, with provision for five hundred girls, including dormitories, class rooms, library, lavatories—all that goes to the equipment of a modern, worthy institution. The best is none too good for these bright, aspiring girls. Already some of the Board are dreaming of the school growing into a Christian College for Women.

When our beloved Miss Ada Boyd died, in 1915, she left her fortune to the Board, to be used for the India work. It has taken some time with war conditions and the prevalent unrest, to settle her estate; but the proceeds of the sale of her property will be used to open a new station in India, to be called the Ada Boyd Station. The location has been selected, and soon the work will be started, and she, who gave thirty years of devoted service to India, will still minister to those she loved so well. This will make our ninth station in India, all now happily located in the Central and United Provinces.

Besides these, we have five outstations, and have in our employ forty-four missionaries, and one hundred and sixty-six Indian helpers. These not only work in our own stations, but they make itineraries in the villages round about; one year they reported seven hundred and seven villages reached—some of them several times; on these tours multitudes were reached, both by the spoken and printed word—for they always take an abundance of Christian literature for sale with them.

In the year closing October, 1919, there were six organized and four unorganized churches in the mission, with a total membership of six hundred forty-seven. During the year there were over one hundred baptisms; the Christian community numbers about nine hundred people. The churches are growing in grace as well as numbers; the strongest are at Bilaspur and Mahoba, and each of them has an Indian minister supported by the congregation. The church at Mahoba erected its own building and supports a native evangelist. The ideal for all the churches is to be self-supporting, self-propagating,

self-governing, under leaders of their own races. One of the hopeful features of the work is a decided movement toward self-support in all the churches.

There are not only Bible Schools in all the churches, but in many other points where it is not yet possible to have a church. We had, at the close of the year, thirty-nine Bible Schools, with an attendance of nearly nineteen hundred children; there are eight Christian Endeavor Societies, with a membership of over two hundred; in the stronger churches, there are Women's Missionary Societies, and a Young Women's Christian Association is in the Burgess Memorial School.

In our educational department, we have twenty school buildings owned by the mission. We conducted, during the year, twenty-three schools, with nearly fourteen hundred pupils in attendance.

We have zenana workers in every station—two hundred homes were visited during the year in Bilaspur and two hundred and seventy-six in Mahoba. For a long time our missionaries found it difficult to reach the secluded women, but now doors are freely opened to them, and several thousand women are reached in this way each year.

We have now five hospitals where seven hundred twenty-two patients were cared for, and seven dispensaries where about sixty-eight thousand sick folk received treatment during the year. There is a daily Bible lesson in every hospital and dispensary, where healing is offered to the sin-sick soul, as well as to the diseased body. Dr. Mary Longdon says she has never found any one, who had received medical treatment, who spoke against Christ and His teaching.

We have now but two orphanages, at Bilaspur and Mahoba, with not quite two hundred children in them. The terrible famine conditions, which existed in the last decade of the past century have not been repeated, so our homes are not as full as in those cruel days. Our Mahoba home has frequent re-

cruits from the babies at Kulpahar, as they grow old enough for this promotion.

And thus, the good work goes on! In the home, the school, the hospital and dispensary, the zenana, the church, and all its organized work, in preaching on the streets, in the market places, on the highways, the seed of the Kingdom is being sown. Truly, we who have this fellowship in the Christian Woman's Board of Missions, have reason to thank God that we are permitted to share in these blessed agencies!

The following is a list of those who have worked for our Board in India from 1884 to 1919:

Miss Mary Graybiel, Miss Mary Kingsbury, Miss Ada Boyd, Mr. and Mrs. B. N. Mitchell, Dr. Olivia A. Baldwin, Dr. Arabella Merrill, Miss Kate D. Lawrence, Miss Mattie W. Burgess, Mrs. Bertha F. Lohr, Miss Ida Kinsey, Miss Jane Wakefield Adam, Miss Adelaide Gail Frost, Elsie H. Gordon, Mr. and Mrs. N. Madsen, Alice M. Spradlin, Dr. and Mrs. E. C. L. Miller, Dr. Rosa Lee Oxer, Ella M. Maddock, Mr. and Mrs. W. E. Gordon, Mr. and Mrs. W. C. Macdougal, Mr. and Mrs. C. G. Elsam, Dr. Mary M. Longdon, Susie L. Rawson, Mr. and Mrs. W. M. Forrest, Mr. and Mrs. W. G. Menzies, Mr. and Mrs. E. C. Davis, Florence Mills, Zonetta Vance, Dr. Martha Smith, Mr. and Mrs. Wilmer Monroe, Orah Haight, Daisy Drake, Dr. Jenny Crozier, Caroline Pope, Nona M. Boegeman, Emma Ennis, Mr. and Mrs. J. C. Ghormley, Mr. and Mrs. James P. McLeod, Mrs. George Springer, Mayme Jackson, Minnie Johnson, Anna B. Cowdrey, Gail Tallman, Mr. and Mrs. Harry Schaeffer, Myrtle Furman, Mr. and Mrs. T. Newton Hill, Leno F. Russell, Lulu E. Garton, Minta E. Thorp, Dr. Osee M. Dill, C. H. Thomson, Dr. Bertha M. Thomson, Lucille G. Ford, Mr. and Mrs. S. G. Rothermel, Ivalu S. Andrus, Mr. and Mrs. J. N. Bierma, Neva Nicholson, Mary Louise Jeter.

THE CHRIST OF THE ANDES

CHAPTER IX.

LATIN AMERICA.

LATIN AMERICA is a comparatively new word in our vocabulary, and represents a new attitude of mind to the vast territory to the south of the United States. It expresses a recognition of the essential oneness of that great expanse—one in tradition, in language, and in race characteristics.

Latin America comprises twenty republics, stretching for eight thousand miles, from the Rio Grande River and the Spanish West Indies to Cape Horn, with an area of over eight million square miles, and a population of about eighty million people. For three centuries it was isolated from the rest of the world, as nearly as Spain and Portugal could accomplish it. They established by force their political institutions there, with a ruling aristocracy, an uneducated, downtrodden underworld of labor, a South European, medieval culture, and Roman Catholism as the State religion, with its clergy in undisputed control. Spanish colonies could only deal with Spain, and as late as 1808, all intercourse between Brazil and any other nation than Portugal was forbidden by law. During all that time, no religion but the Roman Catholic was permitted in the entire domain.

They received their impulse to freedom, first from the American Revolution, and later, from the French Revolution. They began this struggle for independence early in the nineteenth century, and in a little more than two decades, Spanish ascendancy was overthrown in the Western Hemisphere, with the exception of Cuba and Porto Rico; later, Brazil became

independent of Portugal, and now, for nearly a century, Latin America has been composed of a group of self-governing republics; these are, Mexico, the five Central American States, Panama, the ten South American Republics, and Cuba, Haiti and Santo Domingo, in the West Indies.

But religious liberty did not keep pace with political liberty; the people knew only the Roman Catholic religion, and it was easy for the priests to keep control over them, and through them, over the State, and educational and social conditions. Largely as a result of this priest rule, illiteracy, immorality, the dominance of a small upper, educated class over the masses of the people, the ownership of the land by the few, and the system of peonage continued to prevail. But intercourse with the outside world gradually led to a revolt against church control, and this struggle for religious freedom continued for nearly sixty years—from the adoption of a new Constitution in Mexico in 1857, to the striking out of the Article in the Constitution of Peru in 1915, forbidding the "public exercise of any other than the Roman Catholic Religion."

Today, every republic of Latin America grants a more or less complete religious toleration to all creeds, and in the more forward republics, there is the same freedom of worship that we enjoy in our own country.

But even in the days when men faced danger to life and liberty, if they preached any other belief than that of the Roman Church, there were heroic souls who dared to do it.

As early as 1818, the founder of what was known as the Lancasterian Schools in England, sent James Thomson to Latin America, as the pioneer of popular education, and the British Foreign Bible Society made him their agent to distribute Bibles. The republics were then in the first dawn of their political liberty, and they received this prophet of public and religious education gladly. Schools sprang up from Argentina to Ecuador, and Bible Societies were organized on every hand.

Bibles were even sold in that public square in Lima, Peru, where more than one hundred persons had been burned to death by the fires of the Inquisition. This continued for five years, under the patronage of General San Martin, and other enlightened revolutionary leaders, and then, a stern reaction set in: the Roman Church began to assert itself and set its face like flint against this new education of the people, and this new religious liberty. Parents were compelled to withdraw their children from schools where the Bible was taught, and those who had bought Bibles were ordered to give them to the nearest priest. This boycott of the open school and the open Bible by the church, killed this noble effort for education and religious liberty, and, baffled and beaten, Mr. Thomson returned to England.

But the trail had been opened, and others soon followed in his steps. Daniel P. Kidder went to Brazil in 1836 and David Trumbull went to Chile in 1846, in spite of danger and difficulty. Mr. Kidder, after a few years of heroic work, was forced to return to the United States, but Mr. Trumbull spent forty-three years of devoted labor in Valparaiso. For a long while the law forbade the public preaching of his faith, but he and his friends met for worship in a building behind a high, unsightly wall, so that they might not be arrested for holding "public" service. After Chile declared religious freedom, he founded the Union Church, established an orphanage and popular schools, and was the chief moral and spiritual factor in that growing seaport, until his death in 1899.

But the most dramatic figure among those early witnesses for Christ in Latin America was Captain Allen F. Gardiner. He was commander of an English battleship, and in his voyages he saw much of the pitiable condition of the aborigines in South America, and resigned his position in the British Navy in order to help them. He went to Southern Chile in 1838, to give the gospel message to the Auracanian Indians, but at every step his efforts were defeated by the opposition

of the Roman Church. After much prayer and study, he decided to work among the degraded Indians of Patagonia. At first, they received him kindly, and interest in his work was awakened in England, and the South American Missionary Society was formed in 1844. His labors extended to the pagan Indians in the Chaco in Brazil, and he finally devoted himself to the Indians in Tierra del Fuego. They are among the lowest people in the world, and here, in these cold, barren windswept shores, he and his companions died of hardship and starvation. His tragic and heroic death stirred the Society he had founded to its depths, and through the devoted labors of his successors in work for the South American Indians, he being dead, yet speaketh.

A very different figure from this gallant British officer, yet equally heroic in her way was Melinda Rankin, the pioneer woman missionary to Mexico. She was born in New England, and in 1840 she went to Mississippi to teach and was there during the Mexican War. She wrote, at the close of the war, in 1847:

"I learned through returned soldiers and officers much about the moral destitution prevailing among the people of Mexico. Here was a country, right upon our border, from which the light of the Bible had been excluded for centuries. * * * * I resolved, God helping me, to go myself to Mexico, and do what I could for the enlightenment of her long-neglected people." *

And so, this quiet, timid young woman, unable to get help or encouragement from any one, made the hard and perilous journey alone to the wild Texas Frontier. In 1850, she started a school in Brownsville, on the Rio Grande, just opposite Matamoras, for the large number of Mexican children who lived there. She could not work in Mexico, because the law forbade teaching the Bible there. She visited the Mexican families in Brownsville, giving Bibles to those who could read,

* Twenty Years Among the Mexicans. Melinda Rankin, pp. 22, 23.

and copies of it found their way across the river to Matamoras, where the people received them gladly.

Her method of dealing with the Mexicans was full of love and wisdom, and she wrote:

"I believe it wise, as far as possible, to avoid exciting prejudice in our labor among Roman Catholics. It has been a fixed principle with me not to attack their religion, but to present the truth, and let that do its work * * * * If you wish to enlighten a room, you carry a lamp, and set it down in it, and the darkness will disperse of itself."

In two other reports, she anticipated the viewpoint of our day; she said, "Mexico should become evangelized, mainly through the instrumentality of the Mexicans themselves," ** and much of her work was training young Mexicans for teaching and preaching the gospel. She also aimed to make her work undenominational, so as to avoid confusing the people with doctrinal distinctions about which they neither knew, nor cared anything.

As soon as religious liberty was proclaimed in Mexico, she went first to Matamoras, and later to Monterrey, and from then until 1871, when broken health forced her to give up the work, she labored with single-hearted devotion in this difficult field. She was not only a pioneer in this near and needy field, but showed something of a prophet's visions in her methods of work—may many women workers follow in her train!

It was not until after religious liberty had been achieved by most Latin Republics that the Mission Boards of the Evangelical Churches of the United States entered the new field, and it was not until the seventies of the past century that this work entered upon a period of permanence.

The Woman's Boards of Missions in practically all of the large Protestant Churches in the United States were organized in the period from 1868 to 1874, and in the eighties they began

** Twenty Years Among the Mexicans. Rankin, p. 197. (Ibid), p. 196.

work in Latin America. This work was primarily for the educational needs of young women and children, in kindergarten, elementary and secondary schools, and for the social and spiritual needs of all classes of women—in home visitation, in the management of district nursing, and day nurseries, in the direction of Bible Women, and in the distribution of good literature.

At the Congress of Christian Work in Panama in 1916, thirty-two women's organizations were reported as maintaining work in Latin America, with not far from one thousand women at work (including the wives of missionaries), and 1,055 Latin women in their employ. Only two of the Boards supported men and their wives, as well as single women.

The Christian Woman's Board of Missions was one of the Societies that employed men as well as women, and for that reason their work in Latin America had a wider scope than some of the other women's societies. Their first impulse toward work in Latin America, was at the National Convention in Dallas, Texas, in 1895. The appeal came from the Texas women, who had learned of the deplorable condition of their neighbors over the river, and the Board promptly decided to undertake work there. Before leaving the state, steps were taken to open a school at Juarez, just across the Rio Grande from El Paso. A teacher was found in Merritt L. Hoblit, who had done some educational work in Mexico, and who knew the Spanish language. A building was secured, and the school opened before the end of the year. Early as 1896, the publication of a Spanish paper, *El Evangelista,* was begun.

Sickness, and other obstacles, made the work at Juarez discouraging, and in less than two years it was transferred to Monterrey, as being a more strategic, as well as a more healthful place. In those days in Mexican Missions, there was little, if any, conference among the different mission Boards, as to where work was most needed. Three or four societies from different denominations sometimes worked in the same town,

while there were stretches of country with a million inhabitants, where there were no Protestant workers at all. Monterrey was a place where several Boards were working when we came, but the principles of missionary comity were not yet in practice, and we had no thought of violating them when we started work there.

In this city, we opened a reading room with attractive literature, a Spanish day school, an English day school, and later, a church with Bible School, and an Endeavor Society. There were frequent changes in the workers, for an epidemic of yellow fever and of smallpox made health conditions very trying.

In June, 1901, A. G. Alderman came, and, after studying the situation, he moved the mission to a newer and more open part of the city, where the opportunities for growth were much better. He opened several out-stations, enlisted the interest of the physicians of the place, arranged a free clinic with their assistance, and commenced the publication of a weekly paper, in Spanish and English. He found a school with about thirty pupils—he left it with an enrollment of five hundred, when he died from an epidemic of yellow fever. His ministry left lasting results in a more constructive and greatly enlarged work.

At that time the mission was strengthened by the addition of Thomas M. Westrup, a veteran Baptist missionary and hymn writer and his accomplished family. His perfect acquaintance with the language and the people, and his literary ability made him of great value to the work. He edited *La Via de Paz,* an eight-page weekly paper, with a circulation of one thousand copies, and translated valuable religious literature into Spanish.

Other workers came, among them Samuel Guy Inman and wife, in 1905, who labored in Mexico continuously for nearly a decade. The educational department continued to flourish, a handsome school building, the Christian Institute, was erected in the city, the ministry of the printed word was very fruitful, and several prosperous out-stations were opened in the

states of Nuevo Leone and Coahuila. At Sabinas a missionary was located, and a good day school and church were established.

In 1908, Mr. Inman and his native helpers had some services at Piedras Negras, in Coahuila, a border town just across the Rio Grande from Eagle Pass, Texas, with no idea of making it a permanent station. But conditions in this town of ten thousand people were so appalling and appealing, that a reading room, well furnished with attractive literature, was opened for men—for there was no place for them to spend their leisure hours, except at a saloon or a gambling hall.

This small venture was so liberally patronized that a class in English was formed; later, a debating club was organized, which discussed the moral and social evils rampant in the town, and held up the program of Jesus as the one secret of individual and national progress. This social gospel reached a class of hearers that could not have been gained by the usual evangelistic methods, and resulted in the building of the *People's Institute* there, which has been so remarkable in its results. Mr. Inman raised twelve thousand five hundred dollars for it by personal solicitations and the State of Coahuila officially endorsed the work by voting one hundred dollars a month toward the support of its night school, which had one hundred fifty students enrolled in its classes. The Governor of Coahuila spoke at the dedication of the building, and said that similar institutions all over Mexico would permanently cure it of revolutions.

In the best days of our work, before the Revolution, we had in Mexico sixteen American missionaries and thirty Mexican workers. We enrolled in our day schools seven hundred pupils and eight hundred in our Sunday Schools; our nine churches had a membership of eight hundred fifty.

So the work, both educational and evangelistic, was growing, when Mexico, almost with the suddenness of earthquake or hurricane, was precipitated into the fiery furnace of revolu-

tion. Soon the missionaries were called out of the country by government authority, and Monterrey, Saltillo and surrounding stations had to be abandoned, except for Mexican helpers; Piedras Negras on the border became the one place where it was prudent for the missionaries to stay. Our orphanage which was born from the need of homeless children, many of them orphaned by the war, was there for two years, but presently even that border town became unsafe, and the missionaries had to leave, and the orphanage was moved over the river to Eagle Pass.

In view of the fact that nearly all the missionaries at work in Mexico were present in the United States, the Boards they represented called a *Conference on Missions in Mexico,* in Cincinnati, Ohio, June 30, 1914. Eleven Boards working in Mexico were represented by missionaries and delegates—sixty-five being present, ten of them being from the Christian Woman's Board of Missions. The Conference spent two days in earnest study of conditions in the republic, and its conclusion marked the beginning of a new era of efficiency and co-operation in missionary administration; it revealed the utter inadequacy of the missionary force that had been working in Mexico—that fourteen of the states, with a population of over five millions, or one-third of the entire population, had no resident Protestant missionaries.

Not only were the workers few, but they were poorly distributed; in some states there was one missionary to twelve thousand people, while in others there was one to more than a million; the Conference accordingly urged upon each Society at work in Mexico, "the earnest consideration of the location and distribution of its forces, so as to avoid duplication and over-lapping, and to secure the occupation and evangelization of the entire field."

This same spirit of earnest study of the entire area of Latin America was continued in a more thorough and scientific manner at the *Congress of Christian Work,* held at Panama in Feb-

ruary, 1916. The vast unoccupied territory in that great domain made a new spirit of co-operation imperative, and this found expression in the formation of a *Committee on Co-operation in Latin America,* of which our Samuel Guy Inman was made Executive Secretary. One of the results of its work was a conference held in Mexico City, February 17-24, 1919, in which eleven organizations doing work in the republic participated, sending sixty-seven delegates, and achieving a result, unprecedented for boldness, adequacy and promise. Eight of these Boards agreed to make the adjustments necessary to cover the entire field, each assuming the responsibility for a certain territory. The Christian Woman's Board of Missions agreed to move its forces from the states of Coahuila and Nuevo Leone in Northern Mexico, to the Western half of the states of Aguascalientes and Zacatecas, and two small districts in the state of Jalisco. This new field in Central Mexico has an area of about fifty thousand square miles, with a population of a little more than one million. In addition to this assignment, we are uniting with the other co-operating Boards in establishing in Mexico City, a *Union Theological Seminary* and *Evangelical University,* a *Union Hospital,* and a *Union Publishing House,* which will issue first rate evangelical literature. In this plan, we have assumed responsibilities larger than ever before, and we believe our greatest work in Mexico lies ahead of us.

The following men and women have worked for the Christian Woman's Board of Missions in Mexico:

M. L. Hoblit, Miss Bertha Mason, Mr. and Mrs. L. M. Omer, Miss Clara Case, Mr. and Mrs. A. G. Alderman, Miss Lucille Eubank, Mr. and Mrs. T. M. Westrup, Mr. and Mrs. E. T. Westrup, Miss Bertha Westrup, Miss Aida Westrup, Mr. and Mrs. J. E. McDaniel, Mr. and Mrs. Jasper T. Moses, Miss Elma C. Irelan, Mr. and Mrs. Samuel Guy Inman, Miss Mary Robertson, Miss Nannie F. Hopper, Miss Vera E. Wise, J. H. Fuller, Miss Mary I. Orvis, Mr. and Mrs. W. L. Mel-

linger, Miss Mary Boyd, Miss Clara Hill, Miss Fannie Malone, Mr. and Mrs. O. J. Cohee, Miss Jessie L. P. Brown, Dr. W. A. Alton, Dr. E. A. Lines, Miss Pearl Gibbons, Mr. and Mrs. E. T. Cornelius, Mr. and Mrs. Moody Edwards, Miss Mary Elizabeth Fuller, Dr. and Mrs. Z. Fuller, Miss Ina Elizabeth Smith, Mr. and Mrs. Carey C. Dobson, Mr. and Mrs. Frederick J. Huegel.

PORTO RICO.

Our Spanish War was hardly over, and the island of Porto Rico annexed to our government, before the eyes of the Christian Woman's Board of Missions were turned to it as a promising and appealing mission field. The opportunity came in 1900, when the authorities at Bayamon, a suburb of San Juan, tendered the use of a municipal building, provided the society would establish and maintain an orphanage for girls in it. The offer was accepted, and the first Protestant Orphanage in the island was opened. The agreement was, that the Board should provide for twenty-five children, but by the close of the first year, the number had grown to forty-six.

Two years later, the Board started a *Boys' Orphanage and Industrial School;* a tract of over one hundred acres was purchased, and a handsome, modern building was erected.

Later, the girls' orphanage building, which was in poor repair when we took it, was pronounced unsafe, and returned to the city authorities, and the girls were moved to a location near the Boys' Orphanage.

A church had been organized in 1901, and met in rented quarters until 1908, when a beautiful building was erected with part of the centennial offering of the Kentucky Christian Woman's Board of Missions. The Board sent its beloved State Secretary, Mrs. Sarah K. Yancey, to the island, to be present at the dedication.

The present membership of this church is one hundred and twenty-six. In addition to this congregation in Bayamon, we

have eight other organized churches, and twenty-two preaching points in the surrounding district. These have a membership of over seven hundred, and had one hundred baptisms during the year 1919.

Our emphasis is now on the evangelistic rather than the educational and benevolent work with which we started. During the twenty years we have been in Porto Rico, we believe that we have made a valuable contribution toward the training and moral uplift of these new citizens of the United States, by our schools and orphanages; but the splendid system of public schools that the government is furnishing, is reducing the rate of illiteracy, that was so great when we first entered the field, and is planting the seeds of good citizenship among a people, long under the sway of ignorance and superstition. Better social and health conditions are lessening poverty and disease, and some of the work, so needed a score of years ago, has been discontinued. There seemed no longer need for the two orphanages, so they have been closed, and the building and tract of land used for the boys' orphanage have been sold. The truest success in some mission lands is to minister to the people, that they may become intelligent, self-respecting and self-supporting—and then to pass on to darker and more needy parts of the earth.

The men and women who have served in Porto Rico are:

Mrs. A. M. Fuller, Miss Nora Collins, Mrs. M. R. Ford, Mr. and Mrs. H. G. Wilkinson, Dr. and Mrs. W. A. Alton, Miss Nora E. Siler, Elmer Irelan, Mr. and Mrs. C. C. Carpenter, Mrs. Helen R. McHardy, Mr. and Mrs. W. A. Dobson, Miss Bertha Lacock, Mr. and Mrs. M. B. Wood, Mr. and Mrs. M. C. Vanneter, Miss Florence A. Mills, Mr. and Mrs. T. C. Perry, Miss Fannie Carlton.

Mr. and Mrs. Carpenter have had the longest term of service in our mission force on the island. They have given thirteen years of devoted and faithful work there. Mr. and Mrs. Wood are next in length of service; when they had to leave in

June, 1919, on account of continued ill health, they had served for ten years. Mr. Wood was minister of the Bayamon Church, and a leading spirit in all co-operative work with the Boards, and his departure was a great loss to the mission.

ARGENTINA.

Argentina, Brazil and Chile, the so-called A, B, C republics of South America, easily lead all the countries in our southern continent, and Argentina is the greatest of the three. It has an area as large as all the United States east of the Missisippi River, plus the first tier of states to the west, and her population has but little Indian admixture in it—it is almost purely Latin, both in the native stock and by the great Italian and Spanish immigration. It would seem as if the old race might bloom again into its pristine glory in this favored part of the new world. The great cattle ranges, and the wonderful wheat fields furnish a large part of the world's great staples—bread and meat. Her railway systems form a network all over the republic, and her great rivers, navigable by large ocean steamers, furnish adequate transportation for her wonderful products. These, and many other things, make us believe that Argentina is only beginning her career.

Her capital, Buenos Aires, is the largest city south of the equator, the second largest Latin city in the world, Paris alone out ranking it, and the third largest city in the Western Hemisphere. There can be no fear that work in Argentina, like that in Porto Rico, will complete its course in a few decades, the field is so great and so ripe for a world religion, that its magnificence daunts us.

Our third mission in Latin America, and our first in South America, was in this splendid capital of the most progressive of Latin Republics. Mr. and Mrs. Burner and family took the long journey in 1905, and were pioneers in the work. They had to learn the language, and decide on the location of the mission after they reached the field. Finally, they opened the

work in Belgrano, a section of Buenos Aires, in 1906, and after a year of patient work, they organized a little church and Bible School. The Ohio Christian Woman's Board of Missions gave their Centennial Offering of fifteen thousand dollars to the mission, and with this, land was purchased and a building erected in 1909. The work was strengthened that year, by the coming of Mrs. M. R. Ford, who had acquired the Spanish language while working for the Board in Porto Rico, and Miss Zona Smith, an experienced Christian worker. In 1912, Mr. and Mrs. Tolbert F. Reavis went out to take charge of the mission, as Mr. Burner and his family, after eight years of faithful service, were obliged to return to the United States.

The work grew slowly, until we had, in 1916, two organized churches in the city, with Bible Schools in each, and preaching in one other place. In that year, a forward impulse was given to the mission by the co-operative movement, starting at the *Congress on Christian Work* in Panama. The Committee on *Co-operation in Latin America* proposed to the Christian Woman's Board of Missions that it enter into joint educational work with the Board of the Methodist Church, that had been laboring there for a long time. They offered to our Board a full interest, both in ownership and running expenses, of a handsome building, the *Colegio Americano,* valued at eighty thousand dollars, and situated on one of the principal streets in Buenos Aires. Our Board accepted these overtures, and now shares in the administration of this fine institution, which gives all grades from kindergarten, through a boys' high school, and fits its students for entrance into accredited Colleges, both in Argentina and the United States. A dormitory has been added, and there is now an attendance of over one hundred and thirty-five students. A training course for kindergarten teachers has been added.

We also conduct a small Theological Seminary, jointly with the Methodists, for training young Latin men for the ministry;

at this writing there are thirteen in attendance, six of whom are fitting themselves for work in our mission.

We have now two organized churches, with a membership of over one hundred and thirty. We have five Bible Schools, with an aggregate attendance of about five hundred, and we have three preaching points, where regular services are held. The one at the Ave. San Martin, is happily located at the crossing of two wide streets, in a thickly populated district of working people, and there is every prospect of its growing into a strong church. We have now in the mission, eight missionaries and twelve assistants.

But the greatest extension of our South American work, from the point of territory, has been outside the capital city. Soon after the Panama Congress, the Committee on *Co-operation in Latin America* tendered to our Board three of the Argentine Provinces, Entre Rios, Corrientes and Missiones, north of Buenos Aires, and the whole of the Republic of Paraguay, immediately adjoining them, as its special mission field in South America. We have accepted this great call to a great service. The territory stretches one thousand miles north of Buenos Aires, and has a population of about two millions of people and is practically unevangelized. Next to Uruguay, Paraguay is the smallest of the South American republics and yet it is larger than the whole of New England. It is the only state in South America without a sea coast, but it is connected directly with the Atlantic Ocean by the Parana, Paraguay and La Plata Rivers—one of the world's greatest systems of waterways. Asuncion, the capital, is on the Paraguay River and has about one hundred thousand inhabitants. It is not only connected with Buenos Aires by comfortable river steamers, but the journey can now be made by the new railway.

Though Paraguay is in the tropics, yet it is not a hot country. The mean annual temperature is seventy-two degrees, Fahrenheit, with nine months of delightful spring and only

three months of really warm weather. The eastern half of the country is a high plateau, with a rich soil, and much of it is a very paradise of vegetation. Western Paraguay is low and marshy, and only inhabited by nomadic Indians, in practically a pagan state. In fact, the population in the whole republic is so predominantly Indian, that it is usually classed as an Indian state.

The history of Paraguay is full of romance and adventure, with a veil of tragedy over it all. The great industrial missions for the Indians, established by the Jesuits, and then abandoned when the Order was banished from the country and their converts relapsed into paganism, the achievement of independence from Spanish rule, the reign of its three dictators, Francia, Lopez the First, and Lopez the Second, the five years' war with the neighboring republics—all of this makes one of the most thrilling stories in the pages of history.

Into this beautiful and forgotten land, hardly touched by missionary effort, our Board sent Mr. and Mrs. G. Manley Morton more than a year ago. They have established themselves in Asuncion, the capital of the state, and have been joined by Mr. and Mrs. Harry P. Leach and Mr. and Mrs. Malcolm L. Norment.

The immediate demand here is for educational work, and a school for boys was started in March, 1920. Desirable property, consisting of two city blocks of about five and one-half acres has been purchased at a cost of thirty-six thousand dollars, and plans for a main high school building, and two dormitories have been accepted.

A marvelous opportunity has come to the Disciples of Christ in Paraguay, and the three Argentine Provinces; the field is ours—may we be worthy of the trust, and enter in and possess this land of promise for Christ.

The following missionaries have served our Board in South America:

Mr. and Mrs. W. J. Burner, Mr. and Mrs. Edwin Wyle, Mrs. M. R. Ford, Miss Zona Smith, Mr. and Mrs. Tolbert F. Reavis, Miss Mary Irene Orvis, Mr. and Mrs. R. R. Lemmon, Mr. and Mrs. S. S. McWilliams, Mr. and Mrs. C. A. Vannoy, Mr. and Mrs. Manley G. Morton, Mr. and Mrs. Malcolm L. Norment, Mr. and Mrs. H. P. Leach. Mr. and Mrs. Arthur E. Elliott, Mr. and Mrs. Fred W. Hughes left for the field in October, 1920.

CHAPTER X.

THE HOME FIELDS.

EVANGELISTIC.

ONE of the glories of the Christian Woman's Board of Missions is that it is built on such broad lines that it knows no distinction between home and foreign missions—its field is the world—its labors are only limited by its opportunities. This gives a cosmopolitan flavor to its work, that makes its appeal to all sorts and conditions of men.

When the Board was organized in 1874, two fields within the United States, and two without asked for help. One of the home fields was the great West, then beginning to loom large on our horizon. It was the time of the building of the great trans-continental railways, and its wonders and resources were being revealed to us. The west of forty-five years ago was very different from the west of today. A large part of it then was the land of which Bret Harte wrote, the land of the mining camp and the cattle ranch—of Roaring Camp and Red Gulch and Poker Flat.

The call to this great field sounded in our ears and hearts, but the venture in Jamaica absorbed all of our slender means for several years. At first, our leaders with an optimism born of inexperience, thought the Jamaica work would soon become self-supporting, and said they would begin home work when that happy day arrived; but as the expenses on the island grew with the work, some of them became impatient for the long expected step for our home fields to be taken. Miss Lou Payne, Secretary for Missouri, was especially urgent in pressing the

needs of the west. She had friends in Montana and knew personally of conditions in that state, and prevailed on the Board to begin work there. They first sent a man to make a survey of conditions in 1881, and he reported that there was not a single church of the Disciples of Christ in that great territory. At the National Convention in Lexington, Kentucky, in 1882, when the annual receipts were only a little over nine thousand dollars, the Christian Woman's Board of Missions resolved to launch out into the deep of foreign missions and home evangelism at the same time; with large faith, it was decided both to enter India and to begin work in the state of Montana. M. L. Streator and Mr. Wood were sent to take charge of small congregations at Helena and Deer Lodge, and instructed to move on and build churches at other places when the work was well established. The American Christian Missionary Society was also working in the west and proposed that our Board should take Montana for its special field. This was done, and one hundred and twenty-five thousand dollars has been spent in that state, and the churches of our communion there may be truly called the children of the Christian Woman's Board of Missions. Mrs. Sarah E. Shortridge was serving as Corresponding Secretary during the decade when the most intensive work was being done, and was untiring in her labor for it. At her death in 1891, the church at Butte was built as a memorial to her.

No work in the west has made richer returns to our work than Colorado; between forty and fifty thousand dollars has been expended there, in supporting evangelists, and in helping struggling churches. For a term of years, the Board kept a state evangelist in both Montana and Colorado, who preached himself and superintended the work of other ministers; but as the churches grew stronger and more numerous, they formed state organizations, and in order to avoid duplication and overlapping, the Christian Woman's Board of Missions has been

making its appropriations to them for their disbursement; this has made it difficult for it to tabulate the results.

There is not a state in the west in which our Board has not done evangelistic or pastoral work, and the seed sown in virgin soil has in many instances brought forth the hundred fold harvest. As mission churches became self-supporting, and the fields well evangelized, appropriations have either been decreased or discontinued entirely. During the past year amounts varying from eight hundred dollars to California to one hundred and twenty-five to Montana, have been made to eight western states, Arizona, California, Colorado, Idaho, Montana, Washington, North Dakota and Oklahoma.

Some one has said that all that was needed to start a church in many parts of the west was to be on the spot in time to buy (or beg) a good lot, put up a building on it, place a good preacher in it—and then sit down and watch it grow.

The Board has not done much sitting down and watching things grow—it has been so busy entering new and needy fields, that it has not even kept an adequate account of what it has done. The writer remembers how surprised she was when she spoke to the splendid church in Sacramento, to be introduced as the representative of a Board whose timely assistance had brought it through a crisis in its history, and helped it till it could stand alone; if she had ever known that the church at the capital city of California had received such aid, it had passed entirely from her mind.

No one can visit the west of today without having constantly in mind the prophet's vision of the final triumph of Christ's Kingdom. As one passes through arid lands, and sees sage brush wastes transformed into green fields and fruitful orchards, by what was the veritable water of life to them, who could fail to think of "the waters bursting out in the wilderness, and the desert blossoming as the rose;" the snow-capped mountains, the great trees recall, "the excellency of Carmel, and the glory of Lebanon." And one could not but believe that there

a highway must be opened that should be thronged with the Redeemed of the Lord.

AMONG ORIENTALS.

The work in the west was not only in helping small groups through the struggle stage of their existence, until they could stand alone, in starting churches and preaching the word in needy places, but in that land of promise was an unequalled opportunity for reaching the unevangelized people of the Orient.

In Bret Harte's inimitable pictures of the new west, he not only paints the indomitable pioneer, but the equally indomitable and resourceful Heathen Chinee. Representatives of that race with the longest continuous history of any on earth, at whose doors the Christian missionary had vainly knocked since the days of Xavier, crossed the Pacific, and were on the ground of the new Eldorado, almost as soon as the gold seeking "Forty-niners." Our early Christian settlers found them there, before any of our Church Boards even knew of their presence and felt the force of the appeal from their people, who for ages past had been cut off from us by walls as insurmountable as their own Chinese wall was once supposed to be—walls of superstition, of alien and jealous religions, of race prejudice, of better hostility; their presence up and down the Pacific Coast, within sound of Christian voices, within sight of Christian churches, within touch of Christian hands, seemed to them a very miracle of opportunity. As these had come from their old world to our new one, we began to realize that the dreams of Columbus of reaching India by sailing west might be fulfilled in our day—that the best approach to the Far East was by the Golden Gateway of our Far West.

This appeal came to the heart of the Christian Church in Portland, Oregon, while it was still a mission point of our Board, and its large hearted minister and members began work among the Chinese in that city. At our National Convention

in 1891, we voted to co-operate with the church in this work and the Portland Chinese work was opened. When I was in Portland in 1907, Louie Hugh, a cultured young Chinaman was in charge of the mission. He was a graduate of Drake University, and was regarded by all as the best type of Christian Oriental. I spent a day with him, studying the work, and met many of the Chinamen of Portland, and found among them models of courtesy and of the manners that characterize the gentleman. Among other places, we visited the largest Chinese Temple in the city. At the threshold was a peculiarly hideous black stone idol, who, Mr. Hugh said, was the guardian of the temple, and was much feared, and he added:

"Many times, I have worshipped and trembled before this idol. Had it not been for the Christian Woman's Board of Missions, I should still have been worshipping idols."

It was the first time in my life that I ever stood in the presence of an idol, and of one who had been an idol worshiper, and then and there, I felt that the greatest thing in the world was to give the knowledge of our Father in Heaven, and of our Savior, Jesus Christ, to those who bow down to gods of wood and stone.

It is work like converting and training this young Chinaman, that the missions of our Board in Portland and San Francisco are trying to do for the people of his nation in those cities. The number of Chinese in our country now is said to be about seventy-five thousand—probably ninety per cent. of these are in California and Oregon. They are a conservative people, and the fact that they are segregated in certain districts, that their children are not permitted to go to the public schools, and of unfavorable legislation, has made them reluctant to change their customs and religion—but while the work in our Chinese missions has been slow, it has been steady and permanent; in our Portland mission more than one hundred fine Chinamen have become Christians, a number of them going back to their native land as ministers and teachers of the Word of God.

The Chinese Christian Institute in San Francisco was not started until 1906—fifteen years after the Portland Mission. While the Portland work uses rented property, the San Fransisco Mission has a splendid new building, where many classes are held, and where the gospel is preached. The church has a membership of forty, a Bible School with ninety in attendance, a Christian Endeavor Society, and a Woman's Missionary Society. They are educating one of their young men for the ministry. Their pastor, Lew Ben, died recently, and Lee Tong, who had served the Portland church for ten years, has accepted the call to the work there. They have a large kindergarten and graded school for children, and a night school for men and boys. At Portland, the work is similar to that in San Francisco, with not quite so large an attendance in the schools, and with a church of about the same size.

The Japanese Christian Institute at Los Angeles is our most important mission for the large number of Japanese there. It was not started until 1908, but by a combination of favoring circumstances, it has grown more rapidly than either the Portland or San Francisco Mission. The workers of Southern California co-operated with the Board in raising thirty thousand dollars to build the handsome Institute, which was completed and dedicated in 1914. There are nearly three hundred pupils enrolled in the various departments of school work, and the church, with T. Kawai for its pastor, has a membership of one hundred and sixty-two, and a flourishing Bible School connected with it. The Japanese in this country are more responsive, both to the educational and evangelistic appeal than the Chinese. Mr. Kawai preaches at several out-stations, as well as at the Institute Church.

We also have a Japanese Church at San Bernandino, with thirty-seven members. J. Kokubun is the minister, and he also does work at three other stations, and they have a day and night school there.

The State University at Berkeley has a number of young

men from Japan every year, and there we have a small church of twenty-eight members, with K. Onoura as pastor. He is a fine young man just out of College, and hopes to reach a large number of these students with the gospel message.

In the two missions for the Chinese at Portland and San Francisco, and three stations for the Japanese at Los Angeles, Berkeley and San Bernandino, we believe a strategic work is being done for these children of the Far East who are up and down the Pacific Coast.

AMONG MEXICANS

A very different class of aliens in the United States are the Mexicans who have been coming across the border in increasing numbers since their unhappy revolution. In the historic and picturesque city of San Antonio, Texas, we have our Mexican Christian Institute, where a fine work is being done for them. A handsome, white, two-story brick building has been built in the Mexican section of the city, and is surrounded on every side by the humble huts in which the people live. The missionaries have rooms in the second story, and the first story is devoted to class rooms, offices and a large asembly room, where much community work is done; the flat roof is used for a gymnasium, and for the outdoor life so necessary in that warm climate. In the varied educational work, they have a kindergarten for children too young for the public schools, classes in English for those who only speak Spanish, Bible classes, a student preacher's class, and classes in sewing, typewriting and shorthand, music and athletics. Many forms of social service work are given, a well equipped reading room, an employment bureau, a day nursery, classes for mothers on child welfare and home sanitation, and many other forms of helpfulness. The Institute is indeed the social center for the Mexicans in San Antonio. And this social and educational work is all leavened with the teachings of the life and message of Jesus Christ— in Bible School and in religious services for

the older people in the Auditorium. The recreation idea is not neglected—there are the literary and social gatherings and an occasional "Fiesta," where programs are rendered and large audiences attend.

Evangelistic work for the Mexicans in Texas is done in San Antonio, Lockhart and Robstown, where they have churches and regular preaching. Work is done and evangelistic services held in several out-stations. Our reports say that Mexican people are now more responsive to the preaching of the gospel than they have ever been before. This new open-mindedness is a result of their revolution, and when we add to this the constantly increasing immigration from Mexico to the United States, it makes our Mexican frontier one of the needy mission fields in our home land.

AMONG CREOLES.

There is another foreign speaking group in the south—the French Roman Catholic Creoles in Louisiana. For the past four years, Evariste Hebert, a converted Catholic priest, has been working among them, and the response of these poor, hard working peoples to the gospel message has been remarkable. In 1918, he reported twelve preaching points, with four organized churches and two hundred and thirty baptisms. In 1919 he reported four hundred and fifty-eight baptisms during the year, with two new stations just opened; the churches have flourishing Bible Schools connected with them, and the work seems to be full of promise and need.

Small appropriations are also made to evangelistic work in some other southern states, and in New England, New York, Pennsylvania, Michigan and Minnesota.

AMONG NEGROES.

Evangelistic and educational work for the negroes is carried on among the Disciples of Christ exclusively by the Christian Woman's Board of Missions. Evangelistic work is carried on among them in ten states—Alabama, Florida, Misissippi, Missouri, Oklahoma, Tennessee, Texas, Virginia, Ohio and the District of Columbia. The Negro Churches have been engaged

in an Emergency Drive to raise twenty thousand dollars, to be distributed equally between the purchase of property for a church in Washington City, the purchase of a farm for the Central Christian Institute, and for foreign work. A lot has been bought in Washington, adjoining the Young Men's Christian Association, for a little less than fifteen thousand dollars, a beautiful farm of one hundred and thirty-six acres, near Louisville, Kentucky, has been secured for a price of twenty-two thousand five hundred dollars—so the program has been well begun, with generous help from our Board.

At the organization of the Board in 1874, one of the first appeals made to it was for work among the negroes in the south, yet it was not until 1900 that it took charge of the Negro Educational and Evangelistic Work. The main reason for deferring this important work so long was that the American Christian Missionary Society had assumed it as one of its Departments of work.

Possibly, however, this long period of waiting was needed, that our women might grow in the faith and experience so necessary for the successful prosecution of such an enterprise—for it needs a certain growth in grace to see things that are near in their true perspective. To many, mission work for the heathen in distant lands was more appealing than work for the needy at our doors. We saw the people of the Orient, with their artistic gifts and their historic background, in a kind of poetic haze, while our ten million negroes stood out in pitiless light, with all their unlovely failings only too sorrowfully manifest; these long years of missionary service were to teach us, that "the light that shines farthest, shines brightest at home."

Then the permanent presence in our midst of this indigenous alien race in such great numbers was beginning to to make its appeal from a standpoint of civic responsibility. Lord Bryce's book, "The American Commonwealth," had pointed out to us, that one of the greatest problems and perils to our democratic form of government was the presence of these millions

of negroes in our land. The need of our country, with this great race problem staring it in the face, as well as the need of the negro, was dawning upon us.

Whether the appeal came to us from the side of helpfulness to the state, in which women were beginning to assume the responsibilities of citizenship—which is a spirit of self-preservation, and, therefore, a kind of enlightened selfishness—or whether it came from the wholly unselfish side of a purpose to help a weak and needy people, the result was the same. When the American Christian Missionary tendered this work that it had been conducting for a quarter of a century, our Board was ready and willing for the task and looked upon it as the greatest home missionary opportunity of our day.

We inherited with this work, the Southern Christian Institute at Edwards, Mississippi, a small school at Lum, Alabama, and a still smaller Bible School at Louisville, Kentucky, for training young negro men for the ministry, besides evangelistic work in a few states. We also inherited C. C. Smith, as Superintendent of the work, and J. B. Lehman, President of the Southern Christian Institute—both assets of the greatest value, because of their long experience, and of their eminent fitness for the work.

During the nearly twenty years that we have administered this trust, it has indeed grown to be the most important of our home mission fields. The appropriations made to it during the year just closing in October, 1919, show the high place it holds in our regard. On the Negro Schools and evangelistic work it expended $109,658 and on the social service work among negroes at Flanner House, Indianapolis, Indiana, $42,373—making a total expenditure for the year of $152,031; this is more than one-half of the whole amount for the home fields during our forty-fifth year of service.

The largest and oldest of our Negro Schools is the Southern Christian Institute at Edwards, Mississippi, about halfway between Jackson and Vicksburg. We have there, thirteen

hundred acres of beautiful land situated on the Big Black River, part of it used for farming, gardening, and fruit culture, and part of it in fine woodland, used for pasturage for the stock on the place. Here we have ample buildings for dormitories and school work, erected largely by the students themselves. The old plantation mansion is a typical southern building, which has been recently enlarged, and is used both as a residence for the President and teachers, and for offices and administration; the grounds around it, shaded by a noble grove of oaks, draped in silvery Spanish moss, make a fine campus.

The Institute is a veritable village, tastefully planned, with concrete walks connecting all the buildings. There the church and school buildings, the dormitories for boys and girls and the industrial hall, containing the laundry, canning room, print shop and shoemaker's shop, are placed at convenient distances; the dining hall, with its well equipped kitchen, the blacksmith shop, the saw mill, the barns and stables for the finely bred cattle, make a splendid equipment for this fine institution.

In this favored spot, a four years' course is given, which includes academic, manual and religious training. The boys are taught carpentry, factory wood work, printing, farming, husbandry, fruit raising, while the girls are instructed in sewing, laundering, cooking, general housework and gardening. Any one who completes the course in the school is thoroughly furnished unto good works, and can take his place in the world as a useful, self-supporting citizen.

But best of all, in their class rooms and industrial work, they are trained also in the Christian principles which make them good men and women. This is the only one of our Negro Schools that has white teachers; here the teachers for our other schools are trained for their tasks; a number of our Jamaica boys, who now have charge of missions on the island, were educated here—and here, Jacob Kenoly received that divine impulse which sent him alone and unaided to take the gospel of Jesus Christ to his brethren in Africa. During the year

1919, two hundred and fifty-nine students were in attendance, six of them having completed the course.

The other institutions for the negro are conducted along the same lines as the Southern Christian Institute; in all these, we now own land for experiment stations in teaching scientific farming and gardening. The Jarvis Christian Institute in Texas was made possible by the munificent gift of Major and Mrs. Jarvis of four hundred and fifty acres of valuable land. The Alabama Christian Institute owns sixty-five acres and the Piedmont Christian Institute, in Virgina, has recently acquired farm lands for agricultural work, and the new farm just purchased in Kentucky for the Central Christian Institute has one hundred and thirty-six acres. The attendance at all of our schools last year was about six hundred students.

In Indianapolis, Indiana, which has a large negro population, we are conducting a social service work for them at Flanner House. A new location for the mission has been secured in the heart of the negro district, and over thirty thousand dollars has been expended in the purchase of property, and in the remodeling and furnishing of the buildings. Here we have a playground, a kindergarten, a day nursery, a babies' clinic, a Sunday School for the children, and an employment bureau, a friendly visitation department, nursing classes, sewing classes, improvement clubs and other activities for the women.

The work that is done at our Christian Institutes and at Flanner House are permanent contributions to the uplift of the negro race, and to the usefulness and safety of the citizenship of our republic. Great opportunities for this work are beckoning from many points; it is especially urgent that it should be done in the industrial centers of the north, where a great number of the negroes of the south have migrated in the past few years; the lack of adjustment in these new areas of occupation has made them centers of unrest and makes the need of a constructive religious program for them one of the imperative calls to the church of today.

CHAPTER XI.

THE HOME FIELDS.

Bible Chairs.

WE all sympathize with the government of the United States in its doctrine of the separation of church and state; as long as there is such difference between Christians as to matters of faith and doctrine, it seems all but impossible to have formal Bible teaching in our public schools and state universities, which are supported by public taxation. And yet, we rightly regard the Bible as containing the purest code of morality in the world—as being the great inspiration to holy living and holy dying. The absence of the Bible from our public schools is something we deplore, but it is not a matter of as grave moment as its banishment from the curriculum of our state universities.

The pupils of our public schools are children who are at home, under the control of the parents, and most of them have home instruction in the Word of God, but the great body of students at our state universities are young men and women, away from the protecting oversight of parents or pastors, free to do as they please. Some are tempted to care for none of these things, and to think lightly of the religion of their fathers; temptations to new cults, even to skepticism, assail others; and some fall a victim to low ideals of conduct which result in moral decay, and, sometimes, in shipwreck to their lives. Against all of these, and many more evils, the safeguard of the steady and systematic study of the Word of God is lacking.

One of the remedies of these perils seems to be for Chris-

tians to support annexes to the great universities, where the Bible is freely taught by competent and consecrated instructors; the hope of the student, and the hope of the world, is to keep Jesus Christ, the great pattern of humanity, faithfully before their eyes, that they may see Him as He is, and be like Him.

The Christian Woman's Board of Missions was the pioneer in our church, and in all the churches, in establishing Bible Chairs beside our great state universities; the first of these enterprises was placed at the University of Michigan, at Ann Arbor, where the Board had already built a beautiful church with the generous bequest of Mrs. Sarah Hawley Scott. The church was dedicated in 1891, and the next year, at the National Convention in Nashville, Mrs. O. A. Burgess, said in her address as President:

"The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair at the seat of the University of Michigan, where the courtesies of that great institution are offered to us. The demand there for Bible Study can be met by endowing a Chair, and putting a competent teacher in charge."

No such enterprise had ever been attempted before and it took courage of the highest kind to take such a step, but our second President, frail in body, but strong in faith and courage, was the leader for such an enterprise. What was said of the heathen woman long ago, might be truly said of her, "O woman, great is thy faith; be it unto thee even as thou wilt."

The difficulties that cluster around any new adventure were not wanting here; some of our loyal women feared we should not have enough money in our treasury to maintain the new venture—so it was decided to secure an endowment for it, and an agent was put in the field to raise it, the first attempt to endow any of our institutions.

Some of our College men saw in the Bible Chair a rival to our Church Colleges, and manifested decided opposition to the

plan, and literature had to be prepared and disseminated, denying that the Board had any intention of founding a Biblical Seminary for the preparation of students for the ministry—it was merely to teach the English Bible to the large body of young men and women, who would not otherwise have had that advantage in their Collegiate Course.

In 1893, Professor Herbert L. Willett of Ohio, and Clinton Lockhart, of Kentucky, began classes in Biblical instruction in our Ann Arbor Church, using the revised version of the Bible as the basis of their teaching. In this same year, an Endowment Fund of $37,821 was raised, and through the generosity of two friends, a house was given for the work, beautifully situated opposite the main entrance to the University, and just across the street from the Administration building. This first experiment in a Bible Chair in connection with a state university has been the inspiration and model for numbers of similar institutions—not only by our own Board, but by our church at large, and by other communions. All honor to the brave woman who conceived it, and to the scholarly professors who were the pioneers in outlining a course of instruction for it.

As soon as the Bible Chair had its Home, it became a social center, and met a felt need on the part of the young people at Ann Arbor. In the twenty-six years of its existence, thousands of pupils have been enrolled in its classes. They are now in every state in the Union, and in India, China, Japan, the Near East, Africa and Latin America. In all these lands, they are giving a clear note of testimony to the truth and power of God's Word, as they go forward happily in His service.

No year has been fuller of hopeful results, than the one closing in October, 1919, when over six hundred students attended classes on vital themes of Bible Study. A weekly publication, "The Upper Room Bulletin," giving an outline of the required studies and readings, has an issue of fifteen hundred copies, and many persons who do not enroll in the classes, and have not time to attend class meetings, read the Bulletin and Bible les-

sons. Professor Thomas N. Iden has had charge of the work since 1912, under whom it has gone steadily forward, said in his annual report:

"Many nationalities are represented in the membership of the classes, and the opportunity to reach the ends of the earth with the message of the gospel is unsurpassed. Thirty-six centers of the world were represented in the student body here last year. The work is missionary in the truest and best sense. I wish to thank the Board for the opportunity to work in one of the most extensive, most cosmopolitan, most important, and most responsive fields for Bible Study that the world affords."

Plans have been on foot for several years to furnish more adequate quarters for this splendid enterprise, but the war, and the high cost of material and labor has made building inadvisable up to this time—but it must come in the near future.

This initial enterprise was followed by similar institutions in three other state universities—the John B. Cary Memorial Chair of Biblical History and literature at the University of Virginia five years after, in 1898, the Bible Chair at the University of Kansas in 1901, and the Texas Bible Chair, at the State University at Austin, in 1904.

The University of Virginia is not co-educational as are the three other state institutions where we have Bible Chairs, so its enrollment suffered heavily by the enlistment of its students during the war period. Professor W. M. Forrest, who has had charge of the work since his return from Calcutta, India, in 1904, reported at the close of the year 1919, three hundred and fifty-three students in attendance on the various classes and said:

"The coming session is faced with the best prospects, since the war broke in upon us several years ago. Never were the ideals of the Bible more necessary to the university men, who are to shape the new world order. May such years as the past, with their dread harvests of war and pestilence never come to the world again!"

At Kansas University the Bible Chair owns its own beautiful building secured by the efforts of Professor Wallace C. Payne, who inaugurated the work there. This building, Myers Hall, has become the center of the religious life of the University, and here the Young Men's Christian Association, the Young Women's Christian Association and the student Pastors of other churches work harmoniously together. The shadow of the war, and the influenza scourge has been upon the work here as at Virginia University. While the attendance in the regular Bible Chair Course numbered only one hundred and and fifty-nine students, there was a class in "Fundamentals" for women, to which the attendance nearly reached three hundred. Professor Arthur Braden, who is in charge of the work, said in his report:

"There has been a seriousness of spirit not apparent at Kansas University before; the student was not seeking for religious fads or dogmas but for reality, and was not satisfied until he found it; there was more discussion in the classes than ever before."

The University of Texas has a very beautiful building, which like Myers Hall at Kansas University, is a center of social life for the students. Professor Frank L. Jewett and his fine wife have exerted a wide influence during the fifteen years they have served this work. Professor Jewett makes much of the personal touch, and each year from two to three hundred students hold private conferences with him on matters of vital moment to them. In his report he said:

"I have almost considered this the most important phase of the work that I am able to do."

A Bible Chair Sunday School, held each Sunday morning, is a special development of his work with about two hundred in attendance, and is a fine feature of university life. In 1911 they undertook the raising of three hundred dollars each year, toward the support of the kindergarten teacher at the Mexican Christian Institute at San Antonio. During the war period,

Mr. Jewett went for three days each week to the great army camp at San Antonio, eighty miles off, and worked among the soldiers, and there came in touch with many former Bible Chair men; thus, the work permits of infinite variety, as times and occasions demand—but the heart and meaning of it all is the study of God's Word at these influential centers—and this Mr. Jewett has faithfully and efficiently done. In his report, he said:

"Students by the hundreds have come under the social and religious influence of the Bible Chair, and constitute a mighty constituency throughout the great domain of Texas, for God, and the Church and the Kingdom of Heaven. As the Bible Chair deserves, so it is receiving the increasing support of a great number of true and dependable friends throughout the state."

While the Bible Chair work may not appeal to as large a constituency as some of our missions, yet it has won the loyal support of some of the choicest spirits among us. Before the days of large giving in our church, each of these enterprises received handsome amounts in special offerings. The work at Ann Arbor began with the bequest of Mrs. Scott, and Dr. and Mrs. Post gave the lot and the building on it, where the Bible Chair there is housed. The family of Colonel John B. Cary of Richmond, Virginia, made a memorial gift of thirty thousand dollars to the Bible Chair at Virginia, University of Virginia. Mr. and Mrs. Beurgan of Kansas and Mrs. Mary Myers of Philadelphia made it possible to have the splendid Bible Chair Hall at Kansas University, and Mrs. M. M. Blanks of Texas enabled the Bible Chair at Austin to do its fine work by her generosity. Many other large gifts have been made to them, and these contributions to the religious life of four great state universities have borne fruit in many parts of our country in what is fundamental in a government by the people—civic righteousness.

Mountain Schools.

Our ealiest venture in educational work in the home land was in establishing a school in the great Appalachian Region of the south, which embraces about two hundred counties in Virginia, West Virginia, Kentucky, Tennessee, North Carolina and Georgia; but though this section extends through six different states, it has common physical features and common social customs, which makes it a distinctive field not to be described by state names and lines.

In the irresistible impulse to western emigration that possessed our fore-fathers during the last quarter of the eighteenth century, the Allegheny Mountains, for more than one hundred miles, rose like a frowning rocky wall between them and the land of promise beyond; the one break in it that seemed to be known to the pioneers was Cumberland Gap at the extreme southeastern end of Kentucky, and through this high swung mountain gateway, about 1775, began a burst of emigration, that surpased in magnitude any movement of population of which we have an authentic record. In the main, this advance guard of western civilization streamed along the narrow trail, blazed by Daniel Boone, which was dignified with the name of Wilderness Road.

Only the bravest and hardiest ventured on that journey of unspeakable dangers and difficulties; and while the great majority of them pressed on to the plains beyond, yet a number stopped in the pleasant hollows and valleys of eastern Kentucky, or strayed down to Eastern Tennessee. They could not know the region as we do now, fenced in with mountains, with no inland lakes and no navigable rivers, either for entrance or exit. For nearly a quarter of a century, Eastern Kentucky was the great path zone from the east to the west, and these early settlers were then in touch with the life of their day. How this great rush of emigration turned from the Wilderness Road to the Ohio River is another story, too long to be told

here. Suffice it to say, that early in the nineteenth century the mountain region ceased to be the highway of travel, and the people flung there by this tidal wave of emigration, were shut off from the outside world by the natural barriers about them. The following generation lost the wonderful pioneer impulse to press on into new and unknown lands, and the result was a century of isolation and a people suffering from arrested development, brought about by conditions without a parallel any where else in our land. Those traits which seem strange and peculiar are the results of being out of touch with the world's great heart for this long period of time, and are the survivals of the speech and thought of our ancestors. Here there has been a prolongation of pioneer days and pioneer organization of society, where every man depended on his own strong arm or good shotgun to guard his interests and right his wrongs.

These dwellers in the hills are nearly pure Anglo-Saxon—there is less of Continental European blood in their veins than in any other part of America. They come from the same good Virginia and Maryland and Carolina stock to which many of us are proud to trace our lineage. They are Protestant to the core. The blood of Cromwell's Ironsides and the Scotch Covenanters flows in their veins, and now and then, the noble strain of Huguenot ancestry is found among them.

With such forbears, we would expect them to be fine material with which to work—and such is the case. While those cruel results of their environment, poverty and illiteracy have borne heavily upon them, yet they are eager and quick to learn, and most apt in adapting themselves to better conditions—the transformations wrought in some of them in a short time are all but marvelous.

Those who have studied the mountain problem believe the best way to help these proud, sensitive, independent peoples is by Christian education—that the church school is one of the great agencies for the permanent uplift of this section.

In pursuance of this policy, our Board, in 1886, assumed

the ownership and control of a school at Hazel Green, Wolfe County, Kentucky, and has conducted it continuously for thirty-three years. It owns a beautiful tract of land of thirty acres, overlooking the Red River Valley, and has four handsome buildings on it; a school building called Pearre Hall in honor of the founder of our work, a boys' dormitory, named the Helen E. Moses Home, an industrial building, given by the family of Mrs. Ella I. Ford, in her memory, and a new girls' dormitory, costing about twenty-five thousand dollars. The annual enrollment varies from two to three hundred of the finest young people in the mountains, and during its thirty-three years of existence thousands of young men and women have gone forth from its halls to enrich the citizenship of Kentucky, and of many other states. Professor J. T. McGarvey, who has been principal of the school for years reported: "Counting students and former students Hazel Green Academy has supplied one hundred and thirty men and officers for the army and navy during the great war, and they have shown honor and courage in their conduct."

The school at Morehead, Rowan County, Kentucky, was opened by Professor T. C. Button and his mother, Mrs. Phoebe Button, in 1887, when one of the worst feuds in the history of Eastern Kentucky was raging there; he was continuously in charge of the school for twenty-four years, and saw it grow from one pupil, when it was first opened, to a yearly attendance of over three hundred students. Some of his pupils have earned state and even national reputation. One of them was the originator of the Moonlight School idea for the eradication of illiteracy—a movement that has grown to national proportions and received the endorsement of the National Board of Education. The Christian Woman's Board of Missions assumed the ownership and control of the institution in 1900. It has four handsome buildings, a school building, a boys' dormitory, a girls' dormitory and a main building named in honor of our second President, Burgess Hall—all situated on

a beautifully wooded campus, with a hill in the rear, embracing a tract of sixty acres.

Two other Mountain Schools were started as a result of the Centennial Campaign—one at Beckley, West Virginia in 1908 and one at Livingston, Tennessee in 1909. The school at Beckley, after a decade of fruitful work for the boys and girls of the state, discontinued in 1918, because the community had become amply able to support their own educational enterprises. The Principal of the school, William R. Howell, said in his report:

"On January 13, 1917, Beckley Institute closed the tenth year of its work, and is regarded as the most successful year in the history of the school. * * * There were eighteen to graduate from the high school and one from the Normal School. Six of these are classical graduates, having had four years of Latin in their course of study. * * * We enrolled three hundred in all departments, and our average attendance was about two hundred. * * * I feel that the action of the Christian Woman's Board of Missions in placing the responsibility for the school work of the community on the local Board of Education, and the action of the Board in taking over the Institute property and assuming the task is very timely action. The Board may now surrender the work with the feeling that a great task has been performed, and the results of their labors in this community will have their fruition in a larger and better citizenry for the Kingdom of God."

Livingston Academy, situated in the Cumberland Plateau in Tennessee, during its eleven years of history has had the largest attendance of students of any of our Mountain Schools—it has averaged an annual enrollment of six hundred during a large part of that period. It has a small farm which has been brought to a high degree of cultivation and production under its principal, L. E. Garrett. The plant of our dormitory and our school building, with a temporary annex, is entirely inadequate to the needs of the school, and that so many flock to the school

each year, shows their zeal for education and the uplifting influence the school throws around them.

A volume might be written of the fine careers of some of the graduates of these mountain schools and the useful and influential lives they are leading in the communities where they have made their homes. They have gone out into all the professions—they are ministers of the gospel, teachers, physicians, lawyers, merchants, manufacturers and missionaries. No work in which the Board is engaged is richer in possibilities and more fruitful in results than our Mountain Schools.

The splendid industrial developments in the mountain sections, the improved methods of transportation and improved educational facilities in Kentucky, Tennessee and West Virginia have made conditions very different from what they were when we began this work a third of a century ago. The twin evils of poverty and illiteracy that held them in a century of bondage are less acute than they were, and we can say with heartfelt gratitude that we are thankful we have been permitted to share in the dawning of a new day in our great Southern Mountain Region. We have an earnest of that better day in the social ideals that are prevalent. The feud is a thing of the past and the mountain counties are as law abiding as any in the country.

Canadian Indian Mission.

The only work yet undertaken by the Disciples of Christ for the North American Indian is a small mission to the Cree and Salteaux Indians, on the eastern shore of Lake Winnipeg in Manitoba, Canada. Mr. and Mrs. Arthur Santmier worked there for the Board for six years, doing school and evangelistic work in these far northern lattitudes. Mr. Santmier resigned at the end of that time, in order to go into war work, and Mr. and Mrs. G. W. Garrod took charge of the work. They conduct a school and have a small church, with a Bible School, Mission Band and Woman's Missionary Society connected with it. May this grow into larger work for these remote and needy peoples!

CHAPTER XII.

AFRICA AND CHINA.

IT was through a pupil of one of our Negro Schools that Ethiopia stretched out her hands to the Christian Woman's Board of Missions. Jacob Kenoly came to the Southern Christian Institute at Edwards, Mississippi, a poor, friendless boy, and was a faithful student for four years. He completed the academic course and received the industrial training in carpentry, factory woodwork, farming, gardening and printing, and left them, well trained to make his way in the world. But he had learned at this school something more than the power of self-support. He had taken there for his Master, One who had said: "The Son of Man came to seek and to save that which was lost." The call for help from his brethren in Africa reached his heart, and with remarkable courage and self-reliance, neither asking nor receiving aid from any one, he set out on his long journey to take the Words of Life to them. After many delays and disappointments, he finally worked his passage, as a cook on a vessel bound for Liberia. He landed there penniless, went alone into the tropical interior, used his skill as a carpenter in building a house of logs, and began a school for the boys in the jungle. After he had been there a year, he was prostrated with African fever and came near dying, and was forced to return to the coast. As soon as he was strong enough, he built another house, gathered the children about him and started another school.

C. C. Smith, then Superintendent of our Negro Work, learned of his devoted and indomitable labor, and without any appeal from Jacob Kenoly for help, he told the story to the National

Convention, meeting at Norfolk, Virginia, in 1907. It so touched the hearts of many in the audience, that volunteer pledges were made to his work, and the Board voted to adopt him as one of its missionaries, and to open a station in Liberia —its first mission planted in the Dark Continent. A year later, while he was out fishing for his charges in an arm of the sea, his boat capsized in a storm and he was drowned. His quiet, courageous spirit, and his faithful work are among the richest legacies of our Board. Both his life and death have been an irresistible challenge to others to come and take up the work he so humbly and heroically began. His unspoken appeal,

"To you, from failing hands, I throw
The torch—be yours to hold it high,"

has been answered by two of the choice young white men of our church, Emory Ross and Dr. Ernest B. Pearson. Both were college men, with special training from the College of Missions, and they began their task in the thorough and scientific way that is characteristic of modern missions. Before the Board made its initial outlay in the purchase of land and the erection of permanent buildings, they asked permission to make a survey of Liberia. They found that Mission Boards of other churches were claiming this comparatively small state as their territory, and while they were not yet occupying it in any adequate way, yet neither our missionaries nor our Board were willing to violate in any way the spirit of missionary comity and abandoned the idea of establishing a station in Liberia.

Mr. Ross and Dr. Pearson had heard of the region about the Ubangi River, a tributary of the Congo, as a hopeful field for missionary effort, and they went with two volunteers from the force of the Foreign Christian Missionary Society, on an extended investigating tour of that district and brought back a valuable report of conditions there.

But in the meanwhile, a strong feeling had developed in the Belgian Congo Mission of the Foreign Society, that the Dis-

JACOB KENOLY

ciples of Christ should unite both their Boards there, and administer it as one mission, and they sent a recommendation to Headquarters to that effect. In accordance with this petition from the field, the Foreign Christian Missionary Society sent a formal invitation to the Christian Woman's Board of Missions to unite with them in the work in Central Africa, sharing with them in the running expenses and in the ownership of mission properties. Our Board gladly accepted the proposal, and the co-operative work began in 1916, and the two Boards now share equally in the administration and responsibilities of the mission. Our finely trained missionaries have joined Mr. Ross and Dr. Pearson, and we had at the close of 1919 in our African mission, three well-equipped stations at Bolenge, Lotumbe and Monieka, with a large number of out-stations, and plans to open two new stations in the near future. There are fourteen organized churches with a membership of over five thousand—six hundred forty-seven having been baptized during the year. There are one hundred and forty-two Bible Schools and one hundred seventy-four Endeavor Societies, each with an enrollment of about three thousand. There are one hundred ninety-four day schools with nearly five thousand in attendance. There are three hospitals with more than fifteen thousand treatments during the year and three orphanages, caring for forty-two children. The thirty-four missionaries who are now on the field, leading in this wonderful work are:

Mr. and Mrs. Herbert Smith, Mr. and Mrs. E. R. Moon, Mr. and Mrs. H. E. Hobgood, Dr. and Mrs. W. A. Frymire, Mr. and Mrs. A. F. Hensey, Dr. and Mrs. G. J. P. Barger, Mr. and Mrs. Emory Ross, Dr. and Mrs. Ernest B. Pearson, Dr. and Mrs. L. F. Jaggard, Mr. and Mrs. Charles P. Hedges, Mr. and Mrs. E. A. Johnston, Miss Goldie Wells, Miss Martha J. Bateman, Dr. and Mrs. George E. Mosher, Mr. and Mrs. W. H. Edwards, Mr. and Mrs. W. R. Holder, Mr. and Mrs. Byerlie and Miss Goldie Alumbaugh.

As we recall the sequence of events that led us into Africa,

we can look back and see the hand of our Father in it all; the brave black boy, trained at our own school, who heard the call of his race for help across the wide ocean and who answered it with his life and by his death; the choice young men who followed in his train, their fine and painstaking study of the field, the others who have joined them, and the joint work of the two societies in Central Africa—all this makes us feel that we have been called for a great work for the Dark Continent.

"The Disciples of Christ are responsible for the evangelization of the entire Equator District, except a very small part of it. They are responsible for the District of the Ubangi, across the Congo and to the west, and the lower Ngiri and and Ubangi River region. The missionaries hope at no distant day to enter the French Congo between the Ubangi and Sanga Rivers with native evangelists. If this territory is to be won for our Lord, The Disciples of Christ must send out more workers; they must send out evangelists, teachers, physicians, dentists, nurses, agriculturalists, engineers, business men, single women—all of whom know Christ." *

CHINA.

The Christian Woman's Board of Missions began work for the Chinese on the Pacific Coast in 1891 with its Chinese School in Portland, Oregon, and later it opened a mission for the Chinese in San Francisco. Practically all of the Chinese in this country are from South China and nearly all of them return home, soon or late. When the Board planned a series of Centennial Missions in celebration of the one hundredth anniversary of our religious movement, it thought well to include among them a mission in South China, as a complement to the work here and to furnish a church home and an opportunity for service to Chinese Christians returning to their native land. More than twenty thousand dollars was raised for this purpose and only waited the selection of a location for investment.

* History of the Foreign Christian Missionary Society. A. McLean, p. 312.

But as time passed and the spirit of co-operation between our Boards grew, the wisdom of opening a station in South China was questioned. All of the work of the Disciples of Christ in China was in the central portion of the country under the Foreign Christian Missionary Society and both organizations began to feel that in China, as in India and Africa, the two Boards should work together. After earnest study and frequent conferences, the Christian Woman's Board of Missions decided to co-operate with the Foreign Society at Luchowfu, where work had been done since 1895, and where a beautiful church and fine hospital had been built. A Girls' School was selected as the initial enterprise and part of the Centennial Fund was invested in land for its location.

Luchowfu is one of the finest fields for mission service in China. It is an ancient walled city of seventy-five thousand inhabitants and is the ancestral home of Li Hung Chang, the most noted Chinese statesman of modern times. Numbers of descendants and relatives live in the rich homes of the city today. There is a large unevangelized population both in the city and in the large district around it which must be reached through its mission or not at all. There are one and a half million of people who are looking to us for the Christian religion and the Christian civilization that goes with it.

The Christian Woman's Board of Missions began in Luchowfu with its characteristic work for the education of women—for it must be borne in mind that in China, as in India, the education of women has originated with Christian Missions. The Chinese from time immemorial have held learning in great reverence, and have placed strong emphasis upon education—but for men exclusively. The women were the property of men, and the only education given them was training in service and obedience to their lords.

The Woman's Board assumed responsibility for this congenial enterprise in 1915, and sent out Miss Wenona Wilkinson and Miss Lillian Collins to have charge of it. Both are

College graduates and have received special training for their work at the College of Missions. On account of exceptional times, the building has gone on slowly, but in spite of hindrances the work has proceeded happily forward. The main school building was completed in February, 1919, with a large attendance at the dedication and with every promise for a fine future for the institution. It has an assembly room, class rooms, music rooms, offices and a library; in one corner, living rooms for the missionaries and a dormitory with accommodations for thirty boarders have also been completed. The course extends from the primary, through the intermediate grades and the high school; two small schools in other parts of the city are a part of the institution, and these are conducted by Miss Wilkinson and Miss Collins and nine Chinese assistants. Ninety-four pupils were in attendance last year, six of them graduating from the high school. The new system of phonetic writing is being taught in the mission. It is based upon an alphabet of thirty-nine letters, and will greatly simplify the process of education. Heretofore, only forty per cent. of the Chinese Christians have been able to read the Bible, but it is estimated that now fully ninety per cent. will be able to do so. A reading church will make the work grow as nothing else can do.

Another type of mission service in Luchowfu is the Woman's Evangelistic Work, conducted by Miss Laura Lynne Major. It consists of home visitation, drawing the women into the missionary home, teaching, helping and serving them in every needed way. Classes are held where inquirers receive their first knowledge of Christianity, and Miss Major has recently opened a school where the older women who want to learn can come.

The Christian Woman's Board of Missions has also entered Nantungchow, jointly with the Foreign Christian Missionary Society. This town of about fifty thousand people is sixty miles from Shanghai, north of the Yangste River. The district

around it is the richest farming land in China and is so thickly populated that it resembles one great village, stretching away, as far as the eye can reach. It has an area of about six thousand square miles with about six million inhabitants.

The Foreign Society has had a small force there for nearly fifteen years and has built a chapel, mission homes and a hospital. No other Protestant Board is at work in this district and no other one will enter it, if we occupy it adequately. Mr. McLean says of it in his History of the Foreign Society:

"There is no more promising field than this in all the world. * * * * Shall we not go up and possess this land?"

There is a hospitable atmosphere to missionary approach in this district, that is most unusual in oriental countries. Chang Chien, the wealthiest and most influential man in that part of China, has offered the mission remarkable inducements to remain there, in the shape of the best piece of land in the city for the site of a Christian School. He has also invited the missionaries to co-operate with him in the social, moral and educational work that he has inaugurated in the district. He has emptied the heathen temples of their idols and converted them into schools throughout the whole region, and has established a College and Normal School, where teachers are trained for the country districts. He maintains an agricultural experiment station, a zoological garden, a library, a museum, and a hospital and medical college. In a school for poor children, a simple meal is served at noon each day. He has an industrial school and an orphanage, in which fifteen hundred foundlings are cared for. Chang Chien is nominally a Confucianist, but the spirit of Christianity has evidently touched him profoundly. It may be, if the Master were here now, he would say of him, as he said of one long ago, "Thou art not far from the Kingdom of God."

A Japanese Professor in the University of Tokio said in a recent address that the influence of Christianity in Japan could not be measured by the number of converts there—that the

whole nation, socially, educationally, and in a measure politically, was being leavened and changed by the teachings of Jesus Christ. Is not this true of this Chinese District and may not these beneficent and benevolent institutions be the preparation for a full acceptance of the religion of our Lord and Saviour, Jesus Christ?

Into this white harvest field, the Christian Woman's Board of Missions has entered in full co-operation with the Foreign Society, and has sent some finely equipped missionaries to work with the force there. Both societies share equally in the ownership of all property and equipment, in the running expenses and in the administration of the mission.

Our Board is also engaged in inter-denominational work for the higher education of the women of China at Ginling College in Nanking—the first college for women in Central China. The mission Boards of five churches, the Baptist, the Disciples of Christ, the Presbyterian, the Methodist Episcopal and the Methodist Episcopal South are co-operating in the work and share proportionately in the ownership and administration of the institution. It began modestly, as was fitting, with nine students, and critics predicted that there were not enough high school graduates in Central China to justify the foundation of a Woman's College; but these false prophets were silenced by the steady increase in the enrollments during the four years of Ginling's existence—the second year seventeen were in attendance, the third year there were thirty-six and in 1919, there were fifty-three students—which was more than the buildings could comfortably accommodate, but they took them in anyhow. The students this year came from twenty-two high schools in nine provinces and from eleven Christian Communions—several from our own mission schools.

It is interesting to note the wide diversity of social classes represented, showing the democratic spirit that is growing in China. A number of the pupils are from mission orphanages

and are therefore from the humbler classes. One is the niece of a former Premier of the realm and another is the granddaughter of a famous Viceroy. Sixty-four per cent. come from Christian homes, but are from proud, old Confucian families. One of these said: "I am the only member of my family who is a Christian." Though some are non-Christian when they come, yet, in the fine atmosphere of the college, it is not strange that all become Christians before they leave.

A fine spirit of social service obtains in the school. The students conduct and support a half day school for children in the neighborhood and have a Bible School for them on Sunday. Some of them teach in several other Sunday schools. They have a playground for neighborhood children, teaching games and giving talks on hygiene and home sanitation.

An accredited academic course is given and the school is organized along the best modern lines, with student government, a prosperous Young Women's Christian Association and the usual college societies. Ground has been purchased and beautified; and they now have a campus of about twenty-seven acres. Buildings will be added as means are available, according to a plan prepared by a firm of New York architects.

The first commencement was held on June 25, 1919, when five young women graduated—the first women college graduates in Central China. Several months before the close of the school, all of the class had fine positions assured them, with several good offers refused—showing a healthy demand for the product of institutions for the higher education of women.

Ginling College bids fair to be one of the most influential of the chain of Schools for higher learning among women in India, China and Japan under inter-denominational management, and they will play a prominent part in supplying the need for leaders in the new woman movement in the Orient.

The Christian Woman's Board of Missions has now in China work at three stations, Luchowfu and Nantungchow, jointly

with the Foreign Christian Missionary Society and Ginling College, in co-operation with four other Women's Boards of Missions. We have three schools at Luchowfu and one at Nantungchow. We work jointly with the Foreign Society in the churches and Bible Schools and in the hospitals and all other lines of work in which they are engaged. Our missionaries now in China are:

Miss Wenona Wilkinson, Lillian B. Collins, Laura Lynne Major, Della G. Legg, Lillian F. Abbott, Lois A. Ely, Nina Du Pee, Mr. and Mrs. Frank Garrett, Dr. and Mrs. Hagman.

THE COLLEGE OF MISSIONS
(SARAH DAVIS DETERDING MEMORIAL)

CHAPTER XIII.

COLLEGE OF MISSIONS.

IN 1809, Thomas Campbell issued his *Declaration and Address*, that great plea for the union of all Christians, which we rightly regard as the beginning of our religious movement. As the one hundredth anniversary of this notable event drew near, all the organized agencies of the church prepared for its appropriate celebration. Mrs. Helen E. Moses, then Corresponding Secretary of the Christian Woman's Board of Missions was chairman of the Committee which prepared its plans for this great centenary and she sent the following report to the National Convention at San Francisco in 1905:

"We recommend that our Centennial offering rally cry shall be, *One hundred thousand dollars for one hundred years,* and that active work for raising this amount shall be commenced as speedily as possible, and be continued until the close of the centennial year, 1909 * * * * We recommend that the centennial offering be apportioned among the fields that we now occupy and that one new field be entered. It is understood that this fund is to be held apart from our regular offerings which must apply to the support of our regular work.

We suggest the following apportionments of fields and amounts:

FOREIGN WORK.

Jamaica, an orphanage	$10,000
India—Mission Home at Calcutta	10,000
Porto Rico—Church in San Juan	10,000
Mexico—Station in Mexico City	10,000

South America—Mission Building in Buenos Aires	10,000
New Mission in South China	20,000

THE UNITED STATES.

Mission in Utah	10,000
Building for Chinese Mission in Portland, Ore.	10,000
New Mountain School	7,000
Enlargement of Negro Work	3,000
	$100,000

"We urge as a centennial aim for our workers:

A doubled membership for our Auxiliaries, to be obtained by enlarged efforts of organizers, by increasing the number of field workers, by personal work of auxiliary members, and by appeals from pastors.

Helen E. Moses,
Effie L. Cunningham,
Committee."

This report was enthusiastically adopted by the San Francisco Convention, without change, and without a dissenting vote. The whole amount was then apportioned among the states, five of the stronger ones each agreeing to raise fifteen thousand dollars in four years in excess of their regular offerings and the rest was distributed in smaller amounts, according to the strength of the Board in other states.

It is to Mrs. Moses, more than to any one else, that we owe this fine and comprehensive plan for the celebration of the Centennial that met with such instant and general approval. The anniversary was a great hour in the history of the church, and this greatest forward step ever undertaken by the Christian Woman's Board of Missions in so brief a period of time, was worthy of the occasion. Mrs. Moses' health was too frail to attempt the long journey to the San Francisco Convention and

she spent the time while it was in session with a friend in Kentucky. While they were talking of the centennial missions, it was suggested to her that a Missionary Training School was one of the great needs of our work, and that it should have a place in this forward movement. Mrs. Moses had that sweet reasonableness that ever made her open to new suggestions, and this appealed to her so strongly, that soon after the return of the Executive Committee of the Board from the West, she recommended that a Missionary Training School should be added to the list of Centennial Missions.

This latest born of the centennial enterprises of our Board soon became first in her estimation and in the hearts of the people. The response to it surpassed that to all of the others. The state of Indiana voluntarily increased its apportionment from fifteen thousand to twenty-five thousand dollars and appropriated it all to the Missionary Training School. Mrs. Maud D. Ferris made an annuity gift of twenty-five thousand dollars in memory of her mother, Mrs. Sarah Davis Deterding, and Mrs. W. H. H. Graham gave the beautiful chapel to the building in memory of her husband, and others gave so generously, that more than the one hundred thousand dollars first planned for the whole centennial offering was contributed for the purchase of property, and the erection of the splendid building that now houses the College of Missions.

The movement to establish an institution for the special preparation of missionaries for their fields of service was launched at a strategic hour in our church, and in the church universal. It rode to victory on the high tide of enthusiasm that swept through our churches and missionary societies in the four year's centennial campaign. It was an equally significant era in the church at large. The missionary movement had received a magnificent impetus at the beginning of the twentieth century, when the Ecumenical Missionary Conference was held in New York City in 1900, and the mission boards of the evangelical churches faced the common task of

the evangelization of the whole world by the whole church. It was revealed then that the increasing contact of nations through travel, commerce and colonization had resulted in momentous changes throughout the non-Christian world. The life of great peoples, like the Japanese, Chinese and Hindus, had felt the thrill of awakening from age-long sleep, and they were in the process of reconstruction. Lesser nations and tribes like those of Africa, the Near East, the island world, even the remote regions of Central Asia, were astir with the ferment of reform. John R. Mott said:

"In all history, there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economical, social, educational and religious."

These changes had created new problems for the church. The work of missions, while not deviating from its primary aim of evangelization, had necessarily become complex in its methods and differentiated in its phases and departments. The task of instructing, organizing and developing the indigenous churches on the foreign field, of reaching the vast unoccupied areas, of creating a Christian vernacular literature, of lifting primitive peoples to the place of Christian civilization, of instilling Christian ideals into new systems of education and new forms of national consciousness—in short, of Christianizing the impact of the West upon the East, all of this was a call for a missionary leadership, at once expert in its abilities and varied in its activities.

This increasing emphasis upon the necessity for special training of missionaries came not only from a new appreciation of these world changes by the church at large, but the missionaries on the field had begun to urge a more thorough and extensive training for the reinforcements than they themselves had enjoyed. The decade following the Ecumenical Conference in 1900 was a period of intensive study of these new conditions and demands. At the meeting of the Student Volunteer Movement at Nashville, in 1906, the Secretary in his

report urged all volunteers to take a thorough college and university course, and to supplement that by such special preparatory work as might be required by the agencies under whom they expected to go abroad. He insisted that the ultimate success of the missionary enterprise did not depend so much on vast numbers of missionaries as upon thoroughly furnished missionaries—that because the King's business required haste, therefore we should insist on the most complete preparation of the workers, knowing that this would save time in the long run.

It was in 1906, in the midst of this notable epoch, that the campaign for the Missionary Training School was inaugurated, and it was at its close, in August, 1910, that the new building was dedicated. President McLean of the Foreign Christian Missionary Society, made the dedicatory address, and said, among other things:

"This building is a prophecy of better things among the Disciples of Christ. It will be a great power house from which currents of spiritual influence will go forth to transform lives and hearts in the uttermost parts of the earth."

The school was opened in September, 1910, with a small but select group of students in attendance, preparing for service in India, the Argentine Republic and Porto Rico. This was three weeks after the World Missionary Conference at Edinburgh, and the Report of its Commission on *The Preparation of Missionaries* was available—that document which registered for the church universal the new demands in missionary education. Our Training School was one of the first institutions in the Christian World, if not the very first, to announce a complete curriculum founded upon that Report—its courses were drawn up with the advance sheets in hand. Later additions were suggested by the reports of the *Board of Missionary Preparation for North America,* by the reports of the *Continuation Committee Conferences in Asia,* 1912, 1913, and by the

Surveys of the Interchurch World Movement. The school offered courses in:

1. The Science and History of Missions.
2. The Religions of the World.
3. Sociology.
4. Pedagogy.
5. The Science of Language and the Language Requirements for the Fields.

For those whose Biblical and theological training had been inadequate, comprehensive instruction was offered in Biblical Literature, History and Interpretation, and in the Essential Teachings of Christianity.

Other courses of value to the missionary, because they bore immediately upon his efficiency were also included in the course:

1. Medicine and Hygiene.
2. History of Specific Mission Fields.
3. Oriental Literature.
4. Philosophy and Ethics.
5. Colonial Government and International Law.

Students are also assisted in such practical subjects as bookkeeping, business methods and photography. They are required to devote a prescribed amount of time to practical mission work while in College—preaching, teaching in mission Sunday Schools, deputation work in churches and Endeavor Societies, addresses at missionary meetings and relief and visitation work among the poor.

In addition to courses for foreign service, a series for home work has been formulated on the recommendation of home mission Boards, and the reports of recent interdenominational surveys of America—with special reference to the peoples and regions not adequately reached by existing Christian agencies. The Home Service Department aims especially to enlist and prepare workers for:

1. Christian social service in American cities.
2. Work among foreigners in America, both European and Oriental.
3. Reconstructive leadership in rural communities.

Students in the home service department have the advantage of practical work in connection with the various social service centers and church missions of Indianapolis, and in the surrounding country churches.

Under these main heads, more than ninety courses have been provided, including some offered by a neighboring institution, Butler College. They aim, as far as lies within the power of a single institution, such instruction, practice and inspiration as will meet the present day requirements in the special education of missionaries, for both the home and foreign fields.

From the beginning, the Missionary Training School was a graduate institution, and all applicants to a regular course were required to present certificates of graduation from an Arts College, a University, or a Theological Seminary of good standing. In view of this, the name of the institution was soon changed to the College of Missions. Later, in order that the College of Missions might be able to confer degrees, it was incorporated under the laws of the State of Indiana, with its own Board of Trustees.

The degrees conferred are Master of Arts and Bachelor of Divinity. In order to secure these honors, a specified number of courses and semester hours must be completed, with a thesis of not less than fifteen thousand words and a period of residence at the College covering two years.

The College is especially fortunate in its language courses and in having for its president one of the finest linguists in this country. The courses in the "Science of Language" and in "Phonetics" are taught by him, as well as some of the special classes. Languages of all the countries in which the Board does work are taught; these include Chinese and Jap-

anese, taught by professors from those countries, Hindi and Urdu, the dialects used in the Provinces in India where our missions are located, Lunkundo, the vernacular used by the tribes of the Belgian Congo, and French, the official language there, and Spanish and Portuguese, for the use of the missionaries to Latin America. Graduates of the College of Missions, therefore, have a linguistic preparation, unusual even with well equipped missionaries going to their fields for the first time.

A number of scholarships have been established, making possible the attendance of deserving students, who could not otherwise secure the fine preparation provided by the College.

With this thorough, comprehensive and up-to-date course of study, it is not surprising that the College of Missions has won recognition from Mission Boards and universities, interdenominational and international, as to its high entrance requirements and the solidity of its work.

In addition to its regular courses, given by members of the faculty, a number of brief courses or lectures are presented each year by especially invited lecturers. One of these is annually given on the *College of Missions Lectureship Foundation,* which aims to make some original and significant contribution to the science or history of missions and is issued in book form after the delivery of the lecture. The series thus far, delivered and published on the Foundation are:

Epoch Makers of Modern Missions, by President A. McLean.
The Horizon of American Missions, by Dr. I. N. McCash.
Studies of the Character of Christ, by Dean W. T. Lhamon.
The Rising Native Churches in Asia and Africa, by Dr. Arthur Judson Brown.
The Evangelization of the Mohammedan World, by Dr. Jas. L. Barton.
African Heroes and Heroines, by Dr. H. W. Karl Kumm.
Problems of Pan-Americanism, by Samuel Guy Inman.

The College is happily housed in a handsome building in

Irvington, a beautiful suburb of Indianapolis, Indiana. It is a large four-story brick structure with stone trimmings and interior woodwork in mission style. There are about eighty rooms, including a chapel, classrooms, offices, committee rooms, library and reading room, kitchen, dining room, infirmary, gymnasium and dormitories, with steam heat, electric lights, and all other modern conveniences.

In addition to the main building, there are three hostels, adapted to light housekeeping, for the special accommodation of small families.

The library already contains a valuable selection of the most recent and authoritative works which are needed in immediate connection with classroom work. The reading room is supplied with journalistic and magazine literature, to keep the students informed on the current progress of religious thought and activity in all branches of the church, in all the non-Christian religions, and in all parts of the world. Assigned readings in these periodicals assist in the development of that broad and sane view of the world's religious life, so essential to the Christian missionary in this modern age.

As the College of Missions was founded by a missionary society of a church which for more than a century has advocated Christian union, it is appropriately unsectarian in spirit. Though supported by the Disciples of Christ thus far, it frankly seeks to be undenominational or interdenominational in its appeal and work. It regards itself as at the service of the church universal, seeking to promote the world-wide cause of Christ. Its halls are open to approved missionary candidates, returned missionaries and Christian students of all Boards and Communions. Its enrollment up to the present has included members of the following churches:

Evangelical Synod of North America, Methodists, Friends, Baptists, Presbyterians, Episcopalian and Congregationalists, as well as members of our own church. The ideal and spirit of the College is to represent that union and co-operation of

Christian forces, which is now conspicuously demonstrated on the foreign fields, and which must become universal, if the world is to be evangelized.

The College of Missions is a place where missionaries on furlough may profitably spend a portion of their vacation, availing themselves of the rest and comfort of a cultured home and of special advantages for educational improvement. Facilities are available whereby they may pursue research work, bearing on their respective fields and problems. In such cases individual guidance will be given them, as far as possible. They can, of course, be admitted to any of the regular courses. Therefore, returned missionaries have been among the most enthusiastic students of the College. Those from India, China, Japan, or Spanish speaking countries may pursue advanced courses in the literature and languages of their fields.

Since its foundation in 1910, the College has made such progress as to justify its founders in the conviction that it is successfully meeting a real and growing need. During the decade since it began, there have been about three hundred regular students and nearly four hundred elective students. The regular students have represented one hundred four different institutions of learning; one hundred fifteen have received foreign appointments under several different Boards as follows:

Twenty-eight to India, fourteen to the Argentine Republic, six to Paraguay, sixteen to Mexico, seventeen to China, five to Tibet, ten to the Belgian Congo, two to British East Africa, three to Liberia, four to the Philippines, five to Japan, and one each to Chile, Porto Rico and Cuba. Five have been assigned to home mission service in the mountain schools of Kentucky and Tennessee, and in social service work. The regular enrollment has also included forty-three missionaries on furlough, representing India, Japan, Arabia, Belgian Congo, Cuba, Porto Rico, Mexico, Argentina and Turkey.

Much of the success of the College of Missions is owing to its cultured and progressive leader, President Charles T. Paul.

He has been with it from its beginning, and every forward step it has taken has been under his guidance and inspiration. Allusion has been made to his exceptional qualifications as a linguist, but in addition to that, his acquirements in scholarship and all-round culture make him an outstanding figure in our church, or in any church. He was a missionary to China, until broken health forced him to return home, but his missionary passion colors all of his teaching, and is a source of inspiration to every student in the College. With the able assistance of Professor John G. McGavran, for many years a missionary to India, and other members of the faculty, the College has a fine record of ten years of service behind it, and the promise of greater achievements before it. All of the missionary societies of the Disciples of Christ and some from other communions are looking to it for the adequate training of their workers.

In founding this institution, the Christian Woman's Board of Missions has not only rendered a conspicuous service to our own brotherhood, but has made a vital contribution to the whole missionary cause. From the halls of this College, built by the love and sacrifice of Christian women, will continue to go forth a new and increasing generation of missionaries, specially equipped in mind and heart for the great and growing task of Christian leadership in all the world.

CHAPTER XIV.

UNITY AND CO-OPERATION.

THOMAS CAMPBELL'S *Declaration and Address* was written *To all who love the Lord Jesus Christ with sincerity, throughout all the Churches,* and from first to last it was a plea for that union of all Christians, for which our Lord Himself prayed. It was published on the 7th day of September, 1809, and it was the one hundredth anniversary of its publication that we celebrated as our centennial. As stated in the past chapter, we set before ourselves certain definite aims as the goal of our Centennial Campaign, and, by the blessing of our Father, we attained far more than we had planned. Our ten Centennial missions were increased to twelve, six in the home land and six in the foreign field, and the offering in money was more than two and a half times as great as the amount first suggested.

But even greater than the splendid financial record, and the new missions planted, was the increase in membership accomplished in these four years. It had taken the Christian Woman's Board of Missions thirty-one years to gain a membership of about forty-three thousand women; our Second Centennial Aim, *A Doubled Membership for our Auxiliaries,* proposed to do in four years, what it had taken this long period to perform. Though the ideal proposed was not quite attained, yet the number realized was one of the greatest exploits in the history of the work. In the four years' Centennial Campaign, twenty-nine thousand, eight hundred sixty women were added to the membership of the organization, making a grand total of nearly seventy-four thousand women. This great army of

new recruits was an even larger contribution to the work, than the more than a quarter of a million dollars raised for the Centennial offering; they have remained to prosecute the work long after the money has been expended. And they are valuable not only for what they are, but for what they have cost; they did not flock into our ranks of their own volition, but each was purchased with a price—an earnest word, a friendly visit, an eloquent appeal, a loving prayer; members have thus won new members, societies have organized new societies.

But the spirit of the Centennial was a finer achievement than its offering and its membership. To have celebrated the anniversary of the *Declaration and Address,* without perpetuating its spirit would have been an ignoble travesty. The appeal of the great document for Christian union was made the heart and the climax of every message, either spoken or written, during the campaign. The great burden of the Centennial was to put a deeper and richer emphasis on it, and all that it involved; and so, union in our own brotherhood, and union with Christians of all communions was urged as the divine event that would hasten and accomplish the evangelization of the whole world.

The leavening of such doctrine was immediately apparent in practical efforts for closer union among the missionary and benevolent agencies in the church, in order to achieve greater efficiency. A Centennial Campaign Committee, composed of representatives from the church at large and from all of the organizations in the church, had been appointed to promote the Centennial aims of the whole brotherhood, and to arrange for the Centennial Convention in Pittsburgh in 1909. This Committee held meetings throughout the four years of the campaign, and its work and fellowship was most effective and harmonious; the Christian Woman's Board of Missions had its representative on the committee, the only woman in a body of sixteen. This was the first time all the organized forces of our church had attempted to work together for a common aim,

and the result was so satisfactory that a Committee on Unification was appointed at the Pittsburgh Convention, looking forward toward the union of all the organizations in the church.

The attainment of such an ideal was palpably difficult; there was a variety of interests and a variety of opinions to be considered and harmonized—and so there were arresting and conflicting forces to be reckoned with, and it took a period of ten years to fulfill this ideal. At the International Convention in Cincinnati, Ohio, in 1919, this consummation so devoutly desired was accomplished, and the following *"Articles of Agreement"* were adopted:

"Whereas, the American Christian Missionary Society and the Board of Church Extension, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, the National Benevolent Association of the Christian Church, and the Board of Ministerial Relief of the Church of Christ, servants of the Churches of Christ, are now doing missionary and benevolent religious work under separate and distinct boards of management, all of which partake largely of the same nature, and which by reason of their separate organizations require separate offices and boards to conduct properly the business and affairs thereof; and,

Whereas, it seems desirable to concentrate this work, and to unify the efforts of these organizations, with a view of more economically and efficiently accomplishing the objects and purposes for which these societies were organized; and,

Whereas, it seems impracticable, at the present time, to dissolve or merge these existing societies; it is now, therefore, agreed by and between them, that a new organization shall be created for the purpose of performing the duties and functions now performed by these various societies, and this new society shall be formed upon the following terms and conditions:

I. The name of this Society shall be the 'United Christian Missionary Society.'

II. It is agreed that there shall be an equal number of men and women on the Board of Managers, and on the Executive Committee. Men and women are eligible to any office in the Society, and, so far as possible, the offices shall be equally distributed between men and women.

III. While there shall be a constitution of said new Society, setting forth in more detail its objects and purposes, yet in the main, they may be set forth as follows: To maintain missionaries, preachers and teachers in America and other lands; to establish and conduct schools, orphanages, hospitals and homes; to pension and support aged and disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious purposes; to disseminate missionary information, and to encourage missionary and benevolent spirit and effort in the churches, and to engage in any other form of Christian service which may be deemed wise and expedient by those who compose the Society.

IV. The undersigned societies do hereby agree that they will transfer all their present activities, functions and funds to the said United Christian Missionary Society, as soon as this may be legally done, for the purpose of managing the same, in order better to carry out the objects for which said funds have been contributed and accumulated; it being understood that the undersigned shall retain their legal existence and shall not be dissolved until, in the future, it shall appear certain that their dissolution, or the dissolution of any one of them, will in no way injuriously affect the funds which they now or in the future may possess."

On the last day of the Cincinnati Convention, October 20, 1919, a constitution was adopted, and the formation of the United Christian Missionary Society was accomplished. A President, two Vice-Presidents, and a Board of Managers were

elected. It is notable in this new order of things women had equal representation with men; the Board of Managers was composed of sixty men and sixty women, and the Executive Committee of twenty members which it elected, had ten men and ten women on it. It is said that the Disciples of Christ is the first of the great communions to grant its women such generous representation—it is a pioneer in giving women equal suffrage in the highest councils of the church. It is for the women to prove their ability in this larger field of service as they have already demonstrated their efficiency in the administrations of the Christian Woman's Board of Missions.

This same decade has been peculiarly rich in the growth of the spirit of co-operation with the missionary agencies of other churches. While the Christian Woman's Board of Missions had a fine group of representatives at the World's Missionary Conference in Edinburgh, in 1910, yet it was so little known in interdenominational work that it had no place on the Commissions, the Programs, or the Committees. When the Congress on Christian Work in Latin America was held at Panama in 1916, we had so grown in reciprocity with the mission boards of other churches, that we were liberally represented on the Commissions, the Programs and the Committees, and one of its missionaries, Mr. Samuel Guy Inman, was made Executive Secretary of the permanent Committee on Co-operation in Latin America, and is now exerting a wide influence from its headquarters in New York City. Our Board is affiliated with the Council of Women for Home Missions, and the Federation of Women's Boards for Foreign Missions, and receives full recognition on their committees, and among their officers. We have gladly co-operated with all the interdenominational agencies for missionary work to which woman's boards were eligible, such as the Board of Missionary Preparation for North America, the Federal Council of the Churches of Christ, the Interchurch World Movement, the World Alliance for International Friendship, the Student Volunteer Movement, and a

number of others; our spirits have been deepened and broadened, and our work has been promoted at home and abroad by this rich fellowship.

From the beginning, the missionary spirit has been one of the great instrumentalities for promoting co-operation and unity among the churches. It is an increasing joy to women, that the first step in this distinctive work for missions was by the way of Christian Union, when the Woman's Union Missionary Society was organized in 1862. No one church can achieve the majestic aims of world service that the missionary program imposes—it is a task for all the forces of all churches. We have been slowly grasping this thought in our efforts at the home base—but it is from the mission field itself that the most imperious demand for unity of work and spirit comes. One of the Interchurch Reports tells of a missionary who went to Japan a number of years ago with no thought of working with any other agency than his own church board; when he returned for his furlough, full of plans for co-operative work in his mission field, he was asked: "What has made such a change in your attitude toward working with other denominations?" To which the missionary replied: "When you come up against a solid wall of heathenism in a city of five hundred thousand people, and have only one other Christian minister living there, you could not only co-operate with him—you could fairly embrace him when you meet him on the street."

It is this solid wall of heathenism that is forcing the missionaries on the field to such unity of spirit as we have not even dreamed of at home. They face a great common task, and a great common peril that modern conditions are intensifying—and they realize that a great victory over these malign forces can never be won by independent fighting. All over the foreign field we are witnessing the actual melting together of denominations; in Japan seven of the Presbyterian and Reformed churches, still separate in the United States, have united in one body; in China the same bodies have become one, and

the Congregationalists are also uniting with them; the Episcopal and Methodist churches have shown this same spirit of unity in the Orient, and the indigenous churches are also demanding corporate oneness. At the Edinburgh Conference one of the things that the Chinese, the Japanese, and the Hindu brethren made quite plain was, that the denominational distinctions in the churches in the West must not be repeated in the East. A brilliant young Chinese Christian said with conviction: "The Oriental churches take no interest in the doctrinal differences of the Western Christian churches; all they need is Christ, and all they desire is a United Christian Church in China, in India, in Japan." They are also demanding and attaining co-operation in the work on the mission field, even though they may not have yet realized corporate unity. There are on the foreign field today scores of union colleges, theological seminaries, and hospitals of every kind.

"The day has gone by when any separate communion undertakes to build up alone a great educational institution of higher learning on the Mission Field. We have realized that there is nothing in truth that can be sectarian—that the great body of truth is common truth, and that we should unite in undertaking higher educational work. In building a missionary university, from two to ten organizations will often unite. Further, all the medical missionaries in China have united in one Medical Association, and all the missionaries in educational work in one Educational Association."*

Allusion has been made to the co-operative movement in Latin America, so that the mission forces there may not be congested in certain areas, leaving others untouched. Now, a map of Mexico may be presented, showing the whole country portioned out, not with any idea of exclusion, but on the principle that the co-operating boards will do their best to see that the whole of the republic is properly taken care of.

We are thankful that the Christian Woman's Board of Mis-

* Unity in the Mission Field. Robert E. Speer.

sions has been granted the grace to answer these calls to unity from the mission fields—in Ginling College in China, in the Colegio Americano in Argentina, in being one of the eight co-operating boards in the great movement in Mexico, in accepting new territory and new responsibilities in South America. May the women of the church have the open ears to hear these great voices from the battlefields of faith, calling on the Church of God to move forward like a mighty army to fulfill our Lord's prayer:

Thy Kingdom come, Thy will be done,
On earth, as it is in Heaven.

The old Roman God, Janus, is represented as standing at the open door of the new year, with one face looking backward over the year just gone, and the other looking forward to the year that is to come. So, at the close of every chapter of life, there is the backward look, taking account of the things achieved in the days that are no more, and there is the forward look, planning for the task of the days that are to come.

We are now at the end of an era in the organized work for missions among the women of the Disciples of Christ, and as we look back over the forty-five years of our history, we can truly say, "Hitherto, the Lord hath helped us," and press on fearlessly to the things that are before. We are deeply grateful to the devoted women who founded the Christian Woman's Board of Missions at the psychological moment, when the women of other churches were organizing for the evangelization of the world. We remember their high courage in withstanding opposition, their patience of hope in the day of small things, their labors of love in rousing the women of the church to the new issues, their period of apprenticeship when they were enlisting a constituency, and leavening the churches with ideals of world service. During those long years, while the march of the workers was without haste, it was also without rest; the command of Moses to his people has ever been one

of its watchwords, "Speak to the children of Israel that they go forward."

The nine states, represented at the founding of the work in 1874, have grown into forty-three states, where the Board now has organized work, and it has affiliated societies in three provinces in Canada, and in the churches of far New Zealand. The seventy-five women at that first meeting have increased into a great host of more than one hundred thousand women, who now publish the tidings of world fellowship. At our first convention in Cincinnati, in 1874, an offering of $430.00 was taken; at our last Convention in Cincinnati, in 1919, an offering for the year was reported of $691,950.93. During our forty-five years of history, the Christian Woman's Board of Missions has raised the magnificent sum of $7,178,706.16. The Board has not only enlisted the women of the church in world service, but it has performed the beautiful ministry of enlisting the children in the great adventure, and has thus become its agency for training these little ones for the work of the Kingdom. And the children have given as they have received—the Boys' and Girls' Department reports a membership for 1919 of thirty thousand seven hundred forty-four, and an annual offering of $16,041.59. They have given more than a half million of dollars during their whole period of service, and many have given something more precious than silver and gold —lives consecrated to their Master's work at home and abroad.

The one Mission in Jamaica has grown into stations in ten countries—in India, China, Africa, Mexico, Argentina, Paraguay, Porto Rico, Jamaica, Canada, and the United States; in its stations the work is as varied as the fields—it covers all lines of missionary work—evangelistic, educational, industrial, medical, benevolent and literary. In the work at home and in foreign lands, the Board is employing and assisting nine hundred seventy-four missionaries; these men and women worked during the past year in sixty-eight organized churches, with ten thousand members, in two hundred eighty-four schools of

all kinds, with nearly twelve thousand pupils in attendance; its beloved physicians treated one hundred thousand sick folk in its nine hospitals and eight dispensaries, and cared for nearly one hundred children in its orphanages and training homes. It is in this wonderful year of its history, on this peak of its missionary accomplishment, that it has elected to pass into the United Christian Missionary Society, and in so doing has fulfilled the highest meaning of its being. The women who began the work, and who have led it on to victory, did not do so for the glory of the women of the church, but for the glory of God, and for the salvation of those who sat in darkness and the shadow of death. They had been denied an adequate share in the divine enterprise, and it was for them to demonstrate their desire and fitness to forward the great movement; this they have done by their forty-five years of service—henceforth, no doubting or disparaging word can be said of their ability to plan and accomplish great things for Him who lifted woman from her low estate; their place in the councils and program of the church is now an assured thing. While they are full of gratitude for what has been done, they realize it was by the grace of God, and the guidance of His Holy Spirit; every member of our societies will say from the heart:

"If there be good in that I wrought
Thy hand compelled it, Master, Thine."

And so the Board can say truly that it rejoices that its union with the other missionary and benevolent organizations of the Disciples of Christ was accomplished at the high tide of its period of service; every generous heart longs to give of its best —and giving is the motive and meaning for the existence of the Christian Woman's Board of Missions.

But we should not only take the backward glance at this great climax in our history; like the old Latin god at the threshold of the New Year, we should have two faces—one looking to the future, as well as one looking to the past. Let

us begin this new era in that fine spirit of optimism that has characterized all of our work, realizing that we hold fast to all that is essential in our movement; the work of the women and children in the local societies and state organizations will continue in the United Christian Missionary Society, as with the Christian Woman's Board of Missions. Our faces must still be set toward the light, and our marching orders continue to be,

"Where the vanguard rests today,
The rear shall rest tomorrow."

We know not what new doors may be opened for our entrance, what new calls to service may sound in our ears, but we believe that the days before us are the beginning of greater achievements for our Father, and for the good of His children; for every worthy ending is but a new beginning, every upward step is a challenge to climb to new heights. We have set ourselves a pace that we dare not abandon or relax; because, by the grace of God, we have been permitted to do some good work in the past, necessity is laid upon us to be open-hearted and diligent in the crowding calls for service that are even now sounding in our ears; we have taken a great forward step in our own church in answer to our Lord's prayer,

"That they all may be one,"

we must set ourselves to the fulfillment of the twin petition,

"That the world may believe that Thou hast sent me."

The whole Church of God must move as one united missionary army, before the kingdoms of the world shall become the Kingdoms of our Lord, and of his Christ. There must be no pause, no stop in our onward and upward march, until we come to our Mount of Ascension, and the Father's voice calls us to come up to that rest which remains for the people of God.

"God be merciful unto us, and bless us,
And cause His face to shine upon us;
That Thy way may be known upon earth,
Thy saving health among all nations."

Appendix

OFFICERS OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

1874-1920.

PRESIDENTS.

Mrs. Maria Jameson, 1874-1880.

Mrs. O. A. Burgess, 1880-March, 1881 (resigned on removing to Chicago).

Mrs. Maria Jameson, 1881-1890.

Mrs. O. A. Burgess, 1890-1902.

Mrs. Nancy E. Atkinson, 1902-1906.

Mrs. Helen E. Moses, 1906-1908.

Mrs. Anna R. Atwater, 1908-1920.

VICE-PRESIDENTS.

In the early history of the work Vice-Presidents were chosen from each state. In 1887, one Vice-President was provided for by an amendment to the Constitution.

Mrs. O. A. Burgess, 1887-1890.

Mrs. Mary Armstrong, 1890-1892.

Mrs. Nancy E. Atkinson, 1892-1902.

Mrs. Effie L. Cunningham, 1902-1904.

Mrs. Anna R. Atwater, 1904-1908.

Mrs. Ida W. Harrison, 1908 to 1920.

CORRESPONDING SECRETARIES.

Mrs. C. N. Pearre, 1874-1875.

Mrs. Sarah Wallace, 1875-1880.

Mrs. Maria Jameson, 1880-1881.

Mrs. Sarah E. Shortridge, 1881-1890.

Miss Lois A. White, 1890-1899.
Mrs. Helen E. Moses, 1899-1906.
Mrs. M. E. Harlan, 1906-1913.*

SECRETARIES.

Mrs. Effie L. Cunningham, 1913-1920.
Mrs. J. McDaniel Stearns, 1913-1920.
Mrs. Ellie K. Payne, 1913-1920.
Miss Daisy June Trout, 1916-1920.
Mrs. Affra B. Anderson, 1918-1920.
Mrs. Lida B. Pearce, 1919-1920.
Mrs. Esther Trendley Johnson, 1918-1919.

RECORDING SECRETARIES.

Mrs. Sarah Wallace, 1874-1876.
Miss Marie Cole, 1876-1878.
Mrs. Naomi Tomlinson, 1878-1880.
Mrs. Lizzie A. Moore, 1880-1887.
Mrs. Sarah Wallace, 1887-1889.
Mrs. Annie B. Gray, 1889-1910.
Mrs. Helen L. Dungan, 1910-1913.

The office of Recording Secretary was discontinued in 1913, Mrs. Ellie K. Payne serving as Recorder from 1913 to 1920.

TREASURERS.

Mrs. O. A. Burgess, 1874-1878.
Mrs. R. T. Brown, 1878-1880.
Mrs. Mary C. Cole, 1880-1890.
Mrs. J. R. Ryan, 1890-1892.
Miss Mary J. Judson, 1892-1916.
Mrs. Susanne Moffett, 1916-1920.

EDITORS OF MISSIONARY TIDINGS

Mrs. M. M. B. Goodwin, 1883.

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*In 1913, the Constitution was amended so as to permit more than one Secretary, in order to meet the increasing work of the Board.

Mrs. S. E. Shortridge and Mrs. L. A. Moore, 1883-1888 (Publishing Committee).

Mrs. S. E. Shortridge, 1888-1890.

Miss Lois A. White, 1890-1899.

Mrs. Helen E. Moses, 1899-1905.

Mrs. Anna R. Atwater, 1905-1909.

Mrs. Effie L. Cunningham, 1909-1918.

The Missionary Tidings became part of World Call, beginning January, 1919.

EDITORS OF THE KING'S BUILDERS.

The Secretaries of the Young People's Department.

SECRETARIES OF YOUNG PEOPLE'S DEPARTMENT.

Mrs. Joseph King, 1884-1893.

Mrs. Ida C. Black, 1893-1896.

Miss Mattie Pounds, 1896-1912.

Mrs. Harriet R. Longdon, 1912-1913.

Mrs. Ellie K. Payne, 1913-1919.

Mrs. Lida B. Pearce, 1919-1920.

SUPERINTENDENTS OF MISSION CIRCLES.

Miss Allena Grafton, 1913-1916.

Mrs. Esther Trendley Johnson, 1918-1919.

Miss Lola Conner, 1919-1920.

EXECUTIVE COMMITTEE.

This committee, as described in the first Constitution, soon became cumbrous. In 1886 the Constitution was so amended as to omit the State Managers. Also, instead of having a Vice-President in each state, that there should be State Presidents; and a National Vice-President was provided for. The State

Presidents and Secretaries were continued members of the committee, each having a proxy vote on important matters. The Executive Committee as it exists today is described below in the discussion of the International Board. The Executive Committee holds weekly meetings to consider the business matters of the Association.

In the fall of 1906 the general oversight of the mission fields and the correspondence concerning the fields passed to the National President; the National Corresponding Secretary retained the oversight of Development and correspondence pertaining to same.

The terms Executive Committee, National Board, Local Committee and Local Board had been used very indiscriminately. Even in the General Constitution distinctions were not clearly drawn. To obviate this difficulty a committee was appointed in 1904 to examine the General, or National Constitution and make clear the distinction between the National Board and the Executive Committee of that Board. The changes recommended by the committee were made in 1905.

In 1913 the necessary changes were made in the Constitution to make the Christian Woman's Board of Missions an International Association.

INTERNATIONAL BOARD.

The International Board consists of the International officers—President, Vice-President, two or more General Secretaries, Treasurer and Secretary of Young People's Work—the five resident members and the President and Corresponding Secretary of each state, country and province co-operating in the work. The Executive Committee of this Board is composed of the International Officers and five resident members. The International Board meets anually in connection with the Annual Convention, and occasionally has other meetings at the call of the Executive Committee.

MEMBERSHIP IN THE INTERNATIONAL ASSOCIATION.

Until 1890 the payment of $1 made one an Annual Member of the National Association of the Christian Woman's Board of Missions, just as the payment of $1 made one a member of any one of its local auxiliary societies. At that time (1890) the terms of Annual Membership were advanced to $5. Life Memberships in the International Association may be secured by the payment of $25. This amount may be paid in full or paid within two years in not more than two installments, which need not be equal. This was the plan from the beginning of the work. In the missionary year 1899-1900 the article of our Constitution relating to Annual and Life Memberships was changed to read: "Any person may become a member of this Association by contributing a sum not less than $5 a year to its funds, and by the payment of $25 in two years in not more than two installments, or by taking five consecutive Annual Memberships, any person may become a Life Member."

CONVENTION AND FINANCIAL RECORD.

1874	Cincinnati: collection during first Convention	$ 430.00
1875	Louisville	770.35
1876	Indianapolis	1,749.00
1877	St. Louis	2,033.77
1878	Cincinnati	2,919.42
1879	Bloomington	3,551.24
1880	Louisville	5,050.96
1881	Indianapolis	7,483.50
1882	Lexington	9,319.60
1883	Cincinnati	10,364.55
1884	St. Louis	14,418.55
1885	Cleveland	16,620.09
1886	Kansas City	19,283.63
1887	Indianapolis	26,226.01
1888	Springfield	27,665.26
1889	Louisville	36,279.17

1890	Des Moines	42,116.81
1891	Allegheny	40,973.87
1892	Nashville	48,222.68
1893	Chicago	51,232.06
1894	Richmond	59,277.04
1895	Dallas	58,611.83
1896	Springfield	57,622.20
1897	Indianapolis	62,600.81
1898	Chattanooga	68,185.87
1899	Cincinnati	101,343.54
1900	Kansas City	106,722.76
1901	Minneapolis	135,441.58
1902	Omaha	139,034.00
1903	Detroit	147,086.85
1904	St. Louis	167,084.73
1905	San Francisco	175,408.98
1906	Buffalo	206,553.12
1907	Norfolk	281,637.54
1908	New Orleans (including $29,000 real estate)	295,630.11
1909	Pittsburgh (including $28,000 real estate)	381,854.23
1910	Topeka (including $5,760 real estate)	317,396.03
1911	Portland	331,134.85
1912	Louisville	326,475.77
1913	Toronto	358,944.97
1914	Atlanta	414,401.07
1915	Los Angeles	373,582.30
1916	Des Moines	429,842.82
1917	Kansas City	518,446.34
1918	St. Louis	606,725.37
1919	Cincinnati	691,950.93
	Total	$7,178,706.16

*RECORD OF MEMBERSHIP 1885 TO 1914.

1885	8,682	1892	24,276
1886	11,009	1893	29,762
1887	12,849	1894	30,744
1888	14,000	1895	29,512
1889	14,350	1896	30,091
1890	15,086	1897	30,367
1891	18,339	1898	30,498

1899	30,681	1910	72,389
1900	36,840	1911	73,845
1901	37,299	1912	76,934
1902	37,211	1913	80.000
1903	38,699	1914	87,575
1904	41,210	1915	90,390
1905	43,748	1916	92,088
1906	47,216	1917	97,485
1907	52,015	1918	110,076
1908	57,153	1919	116,634
1909	73,608		

*It was not possible to secure a correct record of membership previous to 1885.

THE NAMES OF THE OFFICERS OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS WHO HAVE ENTERED INTO REST

"Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors."

Caroline Neville Pearre, Founder, 1910.

Mrs. Maria Jameson, President, 1911.

Mrs. O. A. Burgess, President and Treasurer, 1902.

Mrs. Helen E. Moses, President and Secretary, 1908.

Mrs. Sarah E. Shortridge, Secretary, 1908.

Mrs. M. E. Harlan, Secretary, 1913.

Mrs. R. T. Brown, Treasurer, 1900.

Mrs. Helen L. Dungan, Recording Secretary, 1914.

"For their works follow with them."

THE NAMES OF THE MISSIONARIES WHO DIED IN THE SERVICE

"Greater love hath no man than this, that a man lay down his life for his friends."

India.—Jane Wakefield Adam, 1905; Ella Maddock, 1909; Daisy P. Drake, 1911; Dr. Martha Smith, 1914.

Mexico.—A. G. Alderman, 1903; T. M. Westrup, 1909.

Jamaica.—C. E. Randall, 1912; A. C. McHardy, 1904; Neil MacLeod, 1902; Louis Thomas, 1910; Henry A. Cotterell, 1912; John Thompson, 1889; Miss Jennie Laughlin, 1881.

Liberia, Africa.—Jacob Kenoly, Founder, 1911.

India.—Miss Ada Boyd, 1915.

Mexico.—Mrs. E. T. Cornelius, 1919.

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on earth."

INTERNATIONAL CONSTITUTION AND BY-LAWS OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

CONSTITUTION.

THESE ARTICLES OF ASSOCIATION WITNESS:

That we, the undersigned, have associated ourselves together, for ourselves and our associates and successors, and have formed an association or corporation under the laws of the State of Indiana, United States of America.

ARTICLE I.

NAME.

This Association shall be known as the "Christian Woman's Board of Missions," and under this name shall be fully established and shall have its legal location in the City of Indianapolis, County of Marion, State of Indiana; but it shall have power to meet and transact business at any place which shall be designated by the President or the Executive Committee.

ARTICLE II.

OBJECT.

The object of this Association shall be to cultivate a missionary spirit; to encourage missionary effort in the churches; to disseminate missionary intelligence; to maintain missionaries, preachers and teachers for Christian work and instruction; to establish and conduct schools and institutions for the education and betterment of both sexes; to secure contributions for such purposes.

ARTICLE III.

MEMBERSHIP.

The membership of this Association shall consist of Life Directors, Life Members, members of Societies auxiliary to the Christian Woman's Board of Missions, members of Home Departments of the Christian Woman's Board of Missions.

Any person may become a Life Director of the Christian Woman's Board of Missions by the payment of $500 within a period of five years.

Any person may become a Life Member of the Christian Woman's Board of Missions by the payment of $25 within a period of five years.

Any person may become a member of the Society auxiliary to the Christian Woman's Board of Missions by complying with requirements of the constitution for such Society.

Any person may become a member of a Home Department of the Christian Woman's Board of Missions by concurring in the objects and aims of this Association by paying not less than $2.00 annually, and by subscribing to the official magazine.

ARTICLE IV.

SEAL.

The seal of this Association shall be a circular disk bearing on the outer margin thereof the words: "Christian Woman's Board of Missions—Seal," and in center a representation of an open Bible.

ARTICLE V.

OFFICERS AND BOARD.

The officers of the Christian Woman's Board of Missions shall be President, one or more Vice-Presidents, two or more Secretaries and Treasurer. These officers, together with five resident members, whose terms of service shall be co-extensive with that of the officers, and the Presidents and General Secre-

taries of states, provinces and countries, whose elections have been regularly ratified, shall constitute the International Board, twenty-five of whom shall be a quorum, provided it be a meeting regularly called, and provided three or more of the International officers are present, the absentee members being entitled to vote by proxy.

ARTICLE VI.

EXECUTIVE COMMITTEE.

The business and prudential concerns of this Association shall be managed by an Executive Committee, consisting of the officers of the Association, together with the five resident members of the Board, five of whom shall be a quorum, provided three or more are International officers. This committee shall have full power to do any and all things that are necessary to carry out the objects of the Association, including the employment of missionaries, preachers, teachers, helpers, clerks and agents, and the purchase and use of all appliances and instrumentalities needed in the execution of its plans. It shall have power to fill all vacancies occasioned by the death or resignation of any member. It shall make an annual report to the Association, and in the annual meeting of the Board make recommendations for the work of the future. It shall meet for the transaction of business at such times as may be deemed necessary by the President or a majority of the Executive Committee. Due notice of such meetings and of their object shall be given the members of th Executive Committee.

ARTICLE VII.

FUNDS.

The Executive Committee shall have power to create any fund or funds that may be deemed necessary or expedient to establish, and it may lawfully discontinue any such fund and close the account thereof: *Provided,* That all the stipulations, terms and conditions are fully and strictly complied with ac-

cording to the letter thereof and according to the understanding thereof upon which any and every donation or bequest shall have been made to any of the said funds.

ARTICLE VIII.

MEETINGS.

An annual meeting of the Association shall be held at a time and place designated by the Executive Committee, due notice of which shall be given, and the said Association shall, at such annual meeting, hear and take action upon the annual report of the Executive Committee, elect the officers and members of the Executive Committee and of the International Board, whose tenure of service shall be twelve months, or until their successors are duly elected. At the time of the annual meeting of the Association there shall be held a meeting or meetings of the International Board. The Executive Committee may at any time call a meeting of the International Board or call for a vote of the International Board by correspondence.

No measure whose effect would be change radically the business methods or policy of the Association shall be enacted until it has been carefully considered by the International Board.

ARTICLE IX.

SOCIETIES AND ORGANIZATIONS.

Any two or more persons may associate themselves together and form a local Society, by adopting the Constitution and By-Laws provided for such Societies by this Association; and every such Society shall be auxiliary to this Association, and each and every such Auxiliary Society shall be subordinate to the Executive Committee, and shall be under the control and shall act under the direction of the said Executive Committee of this Association.

To facilitate the organization of such Auxiliary Societies

and for the purpose of enlarging all the interests of the Association, organizations may be formed in states, provinces and countries. These organizations shall be subordinate to the Association and shall act under the direction of its Executive Committee.

ARTICLE X.

AMENDMENTS.

These articles may be altered or amended from time to time by the International Board, by a vote of two-thirds of the members present, provided notice of the proposed alterations or amendments has been filed with the Executive Committee and notice thereof has been given to all members of said Board three months previous to the action.

BY-LAWS.

1. Presidents and General Secretaries of states, provinces and countries, may attend the meetings of the Executive Committee.

2. The Executive Committee of the Association shall reside at or near headquarters.

3. The Executive Committee shall fix the salaries of all employes and officers, but it shall be lawful for the General Officers of the Association to pay the same, to attend to remittances in payment of all bills or obligations created by the Executive Committee, and otherwise to give effect to what has been ordered by the said Committee.

4. The President shall preside over all meetings of the Association, of the International Board, and of the Executive Committee, and with the concurrence of other officers shall prepare programs for the same. She shall countersign all obligatory documents of the Board; and, with the concurrence of four or more other members of the Committee, may negotiate loans.

5. The Vice-President, acting in the absence of the Presi-

dent, shall have full power to exercise all the functions pertaining to the office of President. Should there be more than one Vice-President, the Executive Committee shall determine who shall act in the absence of the President.

6. The Secretaries shall perform such duties and have charge of such business as may be assigned by the Executive Committee.

7. The custody of deeds, mortgages, instruments relating to bequests, contracts and such like indentures shall be provided for by the Executive Committee.

8. The Executive Committee shall appoint one of its Secretaries to keep a record of the proceedings of the Association, of the International Board, and of the Executive Committee; to sign all warrants upon which the money of the Board is paid out, and to sign and affix the seal of the Association to all obligatory documents thereof. It shall also appoint one of its Secretaries to receive the moneys for the International Treasury and receipt for the same.

9. The Treasurer shall receive from the Secretary designated to receive the funds all moneys contributed to the Association, for the custody of which she shall give bond, and shall disburse the same upon the order of the Executive Committee; she shall keep faithful accounts of the several funds of the Association, of which she shall make a report at each annual meeting. She shall also publish a quarterly statement.

10. The State President and General Secretary, in addition to their duties as members of the International Board, shall have the immediate direction and oversight of the work of organization and development in the state, provided this organization and development is in harmony with plans of the International Executive Committee. The General Secretaries of states, provinces and countries shall report at regular intervals to the Executive Committee of the International Board. To facilitate the work of enlarging all the interests of the Christian Woman's Board of Missions, District Committees

may be elected by the District or appointed by the Executive Committee and shall work under the direction of the President and General Secretary. The District Secretary shall be the chairman of the District Committee.

To assist in developing the work in counties, County Committees may be elected by the county or appointed by the President and General Secretary in concurrence with the District Secretary. The County Secretary shall be chairman of the County Committee.

In the work of organizing and developing, said District and County Secretaries shall co-operate with the President and General Secretary of the State.

11. There shall be an annual joint meeting of Life Directors with the International Board, at the time of the Annual Convention, for the consideration of important issues before the Christian Woman's Board of Missions.

12. In conducting annual elections a Nominating Committee shall be formed, conscisting of one delegate for each state, province or country; the chairman of the Committee to be regularly nominated and elected at the preceding annual meeting. A vacancy in the chairmanship of the Committee should be filled by the International Executive Committee. Each delegate may propose for membership on the International Board the names of those chosen for the offices of President and General Secretary for her state, province or country. Such nominations should ordinarily be accepted by the Nominating Committee; and the said Committee shall put before the annual meeting a list of the Executive Committee, including the official members and the five unofficial members thereof.

13. These By-Laws may be altered or amended by the International Board at any regular or called meeting of the Board by a vote of the members, provided such notice has been given to the members of the International Board as shall enable them to vote intelligently upon the proposed alterations or amendments.

STATE CONSTITUTION AND BY-LAWS OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

ARTICLE I.

NAME.

This organization shall be called the Christian Woman's Board of Missions, of....., and shall be a constituent part of the International Christian Woman's Board of Missions, which has its legal location at Indianapolis, Indiana, U. S. A.

ARTICLE II.

OBJECT.

The object of this organization shall be to cultivate a missionary spirit; to encourage missionary intelligence; to secure contributions for the work of the Christian Woman's Board of Missions; to promote throughout the State the work of organizing and developing Woman's Missionary Societies, Young Woman's Missionary Circles; Boys and Girls Organizations, and of bringing all these organizations into greater activity and a closer relationship with each other and with the International Association of the Christian Woman's Board of Missions.

ARTICLE III.

MEMBERSHIP.

The membership of this organization shall consist of Life Directors, and Life Members of the International Association,

members of societies in the State auxiliary to the Christian Woman's Board of Missions, and members of the Home Department of the State.

ARTICLE IV.

OFFICERS AND BOARD.

The officers of this organization shall be President, one or more Vice-Presidents, General Secretary, Recording Secretary, Treasurer, and such Associate Secretaries as the interests of the work demand.

On ratification by the Association, the President and General Secretary of the State shall become members of the International Board.

The State officers together with the District Secretaries, shall constitute a State Board. To this Board may be added not more than five advisory members, resident at or near State headquarters.

Five members of the Board shall form a quorum. Not less than three members of the quorum shall be State officers, one of whom must be either the President or General Secretary.

ARTICLE V.

EXECUTIVE COMMITTEE.

The business and prudential affairs of the State organization shall be managed by an Executive Committee, consisting of the officers of the State organization. Advisory Members shall also be members of the Executive Committee. Four members of the Executive Committee shall form a quorum. One member of the quorum must be either the President or General Secretary.

The Executive Committee shall have full power to do any and all things that are necessary to carry out the objects of the State organization as indicated in Article II.

It shall have power to fill all vacancies occurring in the State Board during the year; shall fix the time and place of its

regular meetings, and shall have power to fix salaries of all who are employed by the State organization.

When deemed necessary, special meetings of the State Executive Committee may be called by the President, in concurrence with the General Secretary.

ARTICLE VI.

FUNDS.

The State Executive Committee, in co-operation with the International Executive Committee, shall have general oversight of the gathering of funds and offerings, for the Christian Woman's Board of Missions, from missionary societies, churches and individuals within the State, and all such moneys, except the Development Fund, shall be paid direct into the treasury of the International Association.

The State Executive Committee shall have control of the Development Fund, said fund to be paid quarterly by the Woman's Missionary Societies and the Young Woman's Missionary Circles to the General Secretary. As soon as possible after the twentieth day of December, March, June and September the General Secretary shall send the entire amount of the Development Fund, together with an itemized account of the same, to the State Treasurer.

At the close of each quarter one-tenth of the receipts of the Development Fund shall be sent to the International Association for the maintaining of a General Development Fund. Upon the action of the State Executive Committee additional amounts may be sent from the Development Fund to the funds of the International Association.

All Development money not sent to the International Association shall be used for organizing in the State, Missionary Society auxiliary to the Christian Woman's Board of Missions, and the expenses necessary for the maintaining and developing of these auxiliary Societies after organization; also

to help cultivate the missionary intelligence and activity of the churches in the State.

ARTICLE VII.

ANNUAL MEETING.

The annual meeting of the State organization shall be held at such time and place as shall be selected by the State Executive Committee, due notice of which must be given to all auxiliary Societies in the State.

At such annual meeting the State organization shall hear and take action upon the annual reports of State and District Officers. At such time also shall occur the election of State officers. The tenure of service for State and District officers shall be twelve months, or until their successors shall be duly selected.

A delegate to the International Convention may be selected by the State Board or by the State Executive Committee.

At the time of the annual meeting there shall be a meeting or meetings of the State Board. When deemed necessary, metings of the State Board may be called by the President, in concurrence with the General Secretary.

Any radical change in plan of work must be acted upon by the State Board. The President, in counsel with the General Secretary, may call for a vote of the State Board by correspondence.

ARTICLE VIII.

ORGANIZATION.

The President and General Secretary, in addition to their duties as members of the International Board, shall have the immediate direction and oversight of the work of organization and development in the State, provided this organization and development is in harmony with plans of the International Executive Committee. The General Secretary of the State shall report at regular intervals to the Executive Committee

of the International Board. To facilitate the work of enlarging all the interests of the Christian Woman's Board of Missions, District Committees may be elected by the District or appointed by the Executive Committee and shall work under the direction of the President and General Secretary. The District Secretary shall be the chairman of the District Committee.

To assist in developing the work in counties, County Committees may be elected by the county or appointed by the President and General Secretary in concurrence with the District Secretary. The County Secretary shall be chairman of the County Committee.

In the work of organizing and developing, said District and County Secretaries shall co-operate with the President and General Secretary of the State.

ARTICLE IX.

AMENDMENTS.

These articles may be altered or amended from time to time by the International Board, by a vote of two-thirds of the members, provided notice of the proposed alterations or amendments has been filed with the Executive Committee of the International Association and notice thereof has been given to all the members of said Board three months previous to action.

BY-LAWS.

1. The Executive Committee shall meet for the transaction of business at the call of the President, in concurrence with the General Secretary.

2. The President shall be responsible for the administrative affairs of the State organization. She shall preside over all meetings of the State organization, of the State Board and of the State Executive Committee, and with the concurrence of other officers shall prepare programs for the same. She shall have general oversight of the work of the State organization

at all times, and, with the Secretaries, shall lead all auxiliary Societies into greater activity and closer fellowship. All orders on the treasury of the State organization shall be signed by the President and the Recording Secretary.

3. The Vice-President, acting in the absence of the President, shall have full power to exercise all the functions pertaining to the office of President. Should there be more than one Vice-President, the Executive Committee shall determine who shall act in the absence of the President.

4. The General Secretary, together with the Associate Secretaries, shall be responsible for the correct reporting of the auxiliary Socities, and, with the President, shall keep the aims of the year before these Societies. They shall encourage the prompt gathering and correct remitting of State and International Funds by the auxiliary Societies. The General Secretary shall promptly acknowledge the receipt of all moneys for the Development Fund.

Secretaries shall file and preserve all letters and papers of value in such manner that they shall be at all times accessible and intelligible to the members of the State and International Executive Committees.

At the close of each quarter the General Secretary shall send to the International Executive Committee a report of the progress and condition of the Auxiliary Societies in the State.

At the close of the missionary year the Secretaries shall send to the Executive Committee of the International Association annual reports giving account of the work of the year, and shall also make annual reports to the State organization.

The General Secretary shall report to both the International Executive Committee and to the State organization the year's receipts to the Development Fund. She shall also submit when possible the recommendations of the State Executive Committee to the International Executive Committee before they are presented to the State organization.

The Secretary for Young Woman's Missionary Circles, the

Secretary for Boys' and Girls' Work, and such Secretaries of other departments as may be needed, shall be Associate Secretaries, and, under the direction of the State and International Executive Committees, shall develop the work of their respective departments.

5. The Recording Secretary shall keep a record of the meetings of the State Board of the State Executive Committee, and of the proceedings of the annual meetings. She shall, with the concurrence of the President, sign all orders on the treasury of the State organization.

6. The Treasurer shall receive from the General Secretary all moneys contributed to the Development Fund, and shall disburse the same only on orders signed by the President and the Recording Secretary. She shall keep faithful account of the Development Fund of the organization, of which she shall make a report at each annual meeting.

At the close of each quarter she shall send to the Executive Committee of the International Association one-tenth of the Development Fund for the General Development Fund. An Auditor shall be appointed by the Executive Committee who shall examine the accounts of the State Treasurer, together with the financial records of the General Secretary, and the report shall be presented to the State organization at the annual meeting.

7. Those regularly employed in field work, when other than State officers, shall be members *ex officio* of the State Executive Committee during the time they are so employed.

8. It shall be the duty of District and County Secretaries to act as chairmen of their respective District and County Committees and to co-operate with the President and Secretaries of the State in the organization and development of all auxiliary Societies, and to facilitate the work of the State in all ways.

9. In conducting annual elections a Nominating Committee shall be formed, consisting of one delegate from each Dis-

trict, the chairman to be regularly nominated and elected at the preceding annual meeting.

Where States are not districted a Nominating Committee may be appointed by the Executive Committee, or may consist of one delegate from each Woman's Missionary Society and Young Woman's Missionary Circle in the State, the chairman to be regularly nominated and elected at the preceding annual meeting.

Vacancies on the Nominating Committee should be filled by the Executive Committee.

10. The chairman of the District Committee, acting as District Secretary, may be elected by the District or appointed by the Executive Committee and ratified at the District meeting.

11. The chairman of the County Committee, acting as County Secretary, may be elected by the County or appointed by the Executive Committee, with the concurrence of the District Secretary with whom she shall co-operate.

12. These By-Laws may be altered or amended at any regular or called meeting of the International Board, provided such notice has been given to the members of the Board as shall enable them to vote intelligently upon the proposed alterations or amendments.

13. By-Laws needed to meet special conditions in the State may be adopted by a two-thirds vote of the State Board, provided they are in harmony with this Constitution and By-Laws and have been previously submitted to the Executive Committee of the International Association. Such By-Laws may be altered or amended by the State according to the regulations adopted by the State Board.

CONSTITUTION OF WOMAN'S MISSIONARY SOCIETIES—AUXILIARY TO CHRISTIAN WOMAN'S BOARD OF MISSIONS.

ARTICLE I.

NAME.

This organization shall be called the Woman's Missionary Society of the.....Church of Christ at....., and shall be auxiliary to the Christian Woman's Board of Missions.

ARTICLE II.

OBJECT.

Its object shall be to cultivate a missionary spirit; to encourage missionary effort in the church; to disseminate missionary intelligence; and to secure systematic contributions for the missionary work of the Christian Woman's Board of Missions.

ARTICLE III.

MEMBERSHIP.

Any person may become a member of this Society by subscribing to this Constitution, promising to aid in furthering the objects herein named, and by contributing monthly a definite sum, not less than ten cents, to the International treasury for the General Fund of the Christian Woman's Board of Missions, and five cents to the treasury of the state, province or country for the Development Fund.

ARTICLE IV.

OFFICERS.

The officers of this Society shall be a President, Vice-President, Treasurer, Secretary, and Literature Secretary, whose election shall take place annually at the regular meeting in June, and whose term of office shall begin in July. Any vacancy shall be filled by election at the next regular meeting after such vacancy occurs.

ARTICLE V.

EXECUTIVE COMMITTEE.

The officers of this Society shall constitute an Executive Committee for the transaction of business, a majority of whom shall constitute a quorum. Division Leaders, chairmen of Standing Committees, and a leader from both the Young Woman's Missionary Circle and Boys' and Girls' organizations shall be *ex officio* members of the Executive Committee.

ARTICLE VI.

MEETINGS.

This Society shall hold regular meetings once each month for the transaction of business and the carrying out of a missionary program. Special meetings may be held at the call of the President.

BY-LAWS.

1. This Society shall meet on the.....day of each month.
2. The following order of business and program is suggested:

Opening hymn and prayer.
Business, including:
Minutes of the previous meeting.
Roll call, or report on attendance.
Reports of Division Leaders.

Reports of officers, quarterly.
Reports of Standing Committees.
Unfinished business.
New business.
Devotional period.
Program.
Offering.
Benediction.
Social hour.

3. The President shall see that regular meetings of the Society, and of its Executive Committee, are held, and that programs are prepared for regular meetings and special services. She shall appoint such committees as required and shall see that officers and committees perform the assigned duties and render the required reports. She shall preside over the business period of all meetings of the Society, also over meetings of the Executive Committee. She should be present at all committee meetings. She shall see that all official communications are considered by the Executive and presented to the Society.

4. The Vice-President shall assist the President in all of her duties and shall assume the responsibility of the President's office if she be absent or unable to discharge the duties of her office.

5. The Secretary shall keep the roll of membership of the Society and of the women of the church, and the record of attendance at all regular meetings. She shall report to the General Secretary of her state, country or province the names and new addresses of members lost to the Society by removal. She shall receive and assist in collecting all offerings from members of the Society, and shall keep an itemized record of the same. She shall turn over all funds received to the Treasurer of the Society each month. She shall read communications to the Society as directed, and shall assist in

announcing all meetings. She shall keep minutes of all meetings of the Society and of its Executive Committee, presenting them as called for. She shall make such regular and special reports to District, State, Province or Country and International officers as shall be required. She shall make quarterly and annual reports to the local Society. She shall keep all books, records and supplies for the Society as may be entrusted to her care, producing them as required. She shall submit her record of receipts for annual audit.

6. The Treasurer shall see that all regular and special offerings are collected and shall keep an itemized record of the same. She shall make quarterly remittance of funds for the International treasury to the Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana, and all offerings for Development to the General Secretary of the State, province or country. In conference with the Secretary, she shall make the required quarterly reports. She shall keep accurate record of all receipts, disbursements and remittances, verify all published financial statements, and shall make quarterly and annual reports to the local Society. She shall encourage the local church in raising and remitting the reuqested annual budget for the Christian Woman's Board of Missions, keeping record of the same. She shall keep receipts for all remittances and disbursements, submitting them with her books and all records of funds for an annual audit.

7. The Literature Secretary shall act as chairman of the Literature Committee when such a committee is needed. She shall serve as Librarian for the Society and shall have custody of books and literature owned by it. She shall keep record of missionary books in circulation and shall in every way encourage their use. She shall order such literature, helps and supplies as are needed in the development of the Society. She shall lead in plans for the upbuilding and use of a local missionary library. She shall have charge of the subscription

lists for International publications, also publications for the State, province or country. She shall make quarterly reports to the Society on the use of literature.

8. An auditor appointed by the Executive Committee shall make annual examinations of Secretary's and Treasurer's records of funds and shall make a written report on the same.

9. A Co-operative Committee consisting of three members, one chosen from the Woman's Missionary Society, and one from the Young Woman's Missionary Circle, these two members to choose a third, shall be formed, for the promotion of mutual interest and harmony of action.

CONSTITUTION OF YOUNG WOMAN'S MISSIONARY CIRCLES, AUXILIARY TO THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

ARTICLE I.

NAME.

This organization shall be called the Young Woman's Missionary Circle of the.....Church of Christ at....., and shall be auxiliary to the Christian Woman's Board of Missions.

ARTICLE II.

OBJECT.

Its object shall be to cultivate a missionary spirit; to encourage missionary effort among the young people of the church; to train the young women of the church in missionary knowledge and activities; to secure systematic contributions for the missionary work of the Christian Woman's Board of Missions.

ARTICLE III.

MEMBERSHIP.

Any person may become a member of this Circle by subscribing to this Constitution, promising to aid in furthering the objects herein named, and by contributing monthly a definite sum, not less than ten cents, to the International treasury for the General Fund of the Christian Woman's Board of Missions, and five cents to the treasury of the State, province or country for the Development Fund.

ARTICLE IV.

OFFICERS.

The officers of this Circle shall be a President, Vice-President, Treasurer, Secretary, and Literature Secretary, whose election shall take place annually at the regular meeting in June, and whose term of office shall begin in July. Any vacancy shall be filled by election at the next regular meeting after such vacancy occurs.

ARTICLE V.

EXECUTIVE COMMITTEE.

The officers of this Circle shall constitute an Executive Committee for the transaction of business, a majority of whom shall constitute a quorum. Division Leaders and chairmen of Standing Committees shall be *ex officio* members of the Executive Committee.

ARTICLE VI.

MEETINGS.

This Circle shall hold regular meetings once each month for the transaction of business and the carrying out of a missionary program. Special meetings may be held at the call of the President.

BY-LAWS.

1. This Circle shall meet on the.....day of each month.
2. The following order of business and program is suggested:

Opening hymn and prayer.
Business, including:
Minutes of the previous meeting.
Roll call, or report on attendance.
Reports of Division Leaders.
Reports of officers, quarterly.

Reports of Standing Committees.
Unfinished business.
New business.
Devotional period.
Program.
Offering.
Benediction.
Social hour.

3. The President shall see that regular monthly meetings of the Circle, and of its Executive Committee, are held, and that programs are prepared for regular meetings and special services. She shall appoint such committees as required and shall see that officers and committees perform the assigned duties and render the required reports. She shall preside over the business period of all meetings of the Circle; also over meetings of the Executive Committee. She should be present at all committee meetings. She shall see that all official communications are considered by the Executive Committee and presented to the Circle.

4. The Vice-President shall assist the President in all of her duties and shall assume the responsibility of the President's office if she be absent or unable to discharge the duties of her office.

5. The Secretary shall keep the roll of membership of the Circle and of the young women of the church, and the record of attendance at all regular meetings. She shall report to the General Secretary of her State, country or province the names and new addresses of members lost to the Circle by removal. She shall receive and assist in collecting all offerings from members of the Circle, and shall keep an itemized record of the same. She shall turn over all funds received to the Treasurer of the Circle each month. She shall read communications to the Circle as directed, and shall assist in announcing all meetings. She shall keep minutes of all meetings of the Circle and

of its Executive Committee, presenting them as called for. She shall make such regular and special reports to District, State, Province or Country officers as shall be required. She shall make quarterly and annual reports to the local Circle. She shall keep all books, records, reports and supplies for the Circle as may be entrusted to her care, producing them as required. She shall submit her record of receipts for annual audit.

6. The Treasurer shall see that all regular and special offerings are collected and shall keep an itemized record of the same. She shall make quarterly remittance of funds for the International treasury to the Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana, and all offerings for Development to the General Secretary of the State, province or country. In conference with the other officers, she shall make the required quarterly reports. She shall keep accurate record of all receipts, disbursements and remittances, verify all published financial statements, and shall make quarterly and annual reports to the local Circle. She shall keep receipts for all remittances and disbursements, submitting them with her books and all records for an annual audit.

7. The Literature Secretary shall act as chairman of the Literature Committee when such a committee is needed. She shall serve as Librarian for the Circle and shall have custody of books and literature owned by it. She shall keep record of missionary books in circulation and shall in every way encourage their use. She shall order such literature, helps and supplies as are needed in the development of the Circle. She shall lead in plans for the upbuilding and use of a local missionary library. She shall have charge of the subscription lists for International publications, also publications for the State, province and country. She shall make quarterly reports to the Circle on the use of literature.

8. An auditor appointed by the Executive Committee shall make annual examinations of Secretary's and Treasurer's records of funds and shall make a written report on the same.

9. A Co-operative Committee consisting of three members, one chosen from the Woman's Missionary Society, and one from the Young Woman's Missionary Circle, these two members to choose a third, shall be formed, for the promotion of mutual interest and harmony of action.

CONSTITUTION OF TRIANGLE MISSIONARY CLUBS, AUXILIARY TO THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

ARTICLE I.

NAME.

This organization shall be called the Triangle Missionary Club of the.....Church of Christ at....., and shall be auxiliary to the Christian Woman's Board of Missions.

ARTICLE II.

OBJECT.

Its object shall be to develop the spiritual life of the boys and girls of the church; to lead them into active personal work for Christ; to train them in missionary knowledge and activities; to secure systematic contributions for the missionary work of the Christian Woman's Board of Missions.

ARTICLE III.

MEMBERSHIP.

Membership in this Club may include boys only, girls only, or both boys and girls, as local conditions make advisable.

Any boy or girl between the ages of thirteen and seventeen inclusive, may become a member of this Club by subscribing to this Constitution, promising to aid in the objects herein named, and by contributing a definite sum, not less than (five) cents per month to the International treasury of the Christian Woman's Board of Missions. At about the age of eighteen,

the girls are expected to graduate into the Young Woman's Missionary Circle.

ARTICLE IV.

OFFICERS.

The officers of this Club shall be President, Vice-President, Secretary and Treasurer, whose election shall take place annually at the regular meeting in June, and whose term of office shall begin in July; also a Director, who may be appointed by the Woman's Missionary Society, auxiliary to the Christian Woman's Board of Missions.

ARTICLE V.

EXECUTIVE COMMITTEE.

The officers of this Club, with the Director, chall constitute an Executive Committee, for the transaction of business, a majority of whom shall constitute a quorum.

ARTICLE VI.

MEETINGS.

This Club shall hold regular meetings once each month for the transaction of business and the carrying out of a missionary program. Special meetings may be held at the call of the President.

BY-LAWS.

1. This Club shall meet on the.....day of each month.
2. The following order of business and program is suggested:

Song, followed by the Lord's Prayer.
Business, including:
Minutes of the previous meeting.
Report of Treasurer.
Roll call with response from each member.
Written reports of committees.
Unfinished business.

New business.
Song.
Scripture reading.
Circle of prayers.
Song.
Bible study.
Two papers or talks on topic of the meeting.
Special music.
Offering.
Benediction.
Social hour.

3. The Director shall counsel with and guide the Executive Committee, and together they shall arrange for all regular meetings and plan for the development of the work. She shall make such reports as may be called for by the State and International Secretaries, and send quarterly, in the months of December, March, June and September, all regular and special offerings of the Club to the Christian Woman's Board of Missions, Boys' and Girls' Department. She shall see that communications from the International and State officers are considered by the Executive Committee and presented to the Club.

4. The President shall preside at all the meetings of the Club, and in counsel with the Director, shall appoint such committees as are required and see that these committees perform the assigned duties and render the required reports.

5. The Vice-President shall assist the President in all of her duties and shall take the President's place if she be absent from any meeting or unable to discharge the duties of her office.

6. The Secretary shall keep the roll of the membership of the Club, and the record of attendance at all regular meetings. She shall keep minutes of all meetings of the Club and of the Executive Committee, presenting them when called for.

7. The Treasurer shall see that all regular and special offerings are collected and shall keep accurate accounts of the same, depositing the same monthly with the Director.

CONSTITUTION OF BOYS' AND GIRLS' MISSION BANDS, AUXILIARY TO THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

MOTTO: *"We for Christ; Christ for All."*

ARTICLE I.

NAME.

This organization shall be called the Mission Band of the .....Church of Christ at ....., and shall be auxiliary to the Christian Woman's Board of Missions.

ARTICLE II.

OBJECT.

Its object shall be to develop the spiritual life of the boys and girls of the church; to lead them into active personal work for Christ; to train them in missionary knowledge and activities; to secure systematic contributions for the missionary work of the Christian Woman's Board of Missions.

ARTICLE III.

MEMBERSHIP.

Any boy or girl between the ages of nine and thirteen may become an active member of this Band by promising regular attendance, orderly deportment at the meetings, and regular payment of any definite amount per month to the International treasury of the Christian Woman's Board of Missions, with headquarters at the College of Missions Building, Indianapolis,

Indiana, through its Boys' and Girls' Department. At the age of fourteen, members of the Mission Band are expected to graduate into the Triangle Missionary Club.

Any boy or girl unable to attend the regular meetings may become an associate member by the regular payment of any definite sum per month for the missionary work of the Boys' and Girls' Department of the Christian Woman's Board of Missions.

ARTICLE IV.

OFFICERS.

The officers of this Mission Band shall be a President, Vice-President, Secretary and Treasurer, whose election shall take place annually at the regular meeting in June, and whose term of office shall begin in July; also a Superintendent who may be appointed by the Woman's Missionary Society, auxiliary to the Christian Woman's Board of Missions.

ARTICLE V.

EXECUTIVE COMMITTEE.

The officers of this Mission Band, with the Superintendent, shall constitute the Executive Committee, for the transaction of business, a majority of whom shall constitute a quorum.

ARTICLE VI.

MEETINGS.

This Band shall hold regular meetings once each month for the transaction of business and the carrying out of a missionary program. Special meetings may be held at the call of the President.

BY-LAWS.

1. This Band shall meet on the.....day of each month.

2. The Superintendent shall counsel with and guide the Executive Committee, and together they shall arrange for all regular meetings and plan for the development of the work.

She shall make such reports as may be called for by the State and International Secretaries, and send quarterly, in the months of December, March, June and September, all regular and special offerings of the Band to the Christian Woman's Board of Missions, Boys' and Girls' Department. She shall see that communications from the International and State officers are considered by the Executive Committee and presented to the Band.

3. The President shall preside at all meetings of the Band, and in counsel with the Superintendent shall appoint such committees as are required, and see that these committees perform the assigned duties and render the required reports. The following committees are suggested:

A Lookout Committee, which shall seek to win new members, and to secure written excuses from those who have been absent.

A Music Committee, which shall take charge of the music.

A Literature Committee, which shall seek for selections for reading or recitations, pictures, curiosities, maps, etc.

A News Committee, which shall seek for the latest news concerning the missionary fields.

A Social Committee, which with the Superintendent, shall plan for special social meetings.

4. The Vice-President shall assist the President in all of her duties and shall take the President's place if she be absent from any meeting or unable to discharge the duties of her office.

5. The Secretary shall keep the roll of the membership of the Band and the record of attendance at all regular meetings. She shall keep minutes of all meetings of the Band and of the Executive Committee.

6. The Treasurer shall see that all regular and special offerings are collected and shall keep accurate account of the same, depositing the same monthly with the Superintendent.

CONSTITUTION AND BY-LAWS OF THE JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR

ARTICLE I.

NAME.

This Society shall be called the Junior Society of Christian Endeavor of.....

ARTICLE II.

OBJECT.

Its object shall be to win boys and girls to accept Christ, to guide them in forming Christian character, to develop a missionary spirit, and to secure systematic giving.

ARTICLE III.

MEMBERSHIP.

1. *Active.* The Active members shall be those who are church members and who sign the following pledge:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the Society, when I can, and will take some part in every meeting.

Name.....

I am willing that.....

should sign this pledge, and I will do all I can to help..... keep it.

Parent's name.....

Residence.....

2. *Associate.* The Associate members shall be those who, though not church members, will sign the following pledge:

I promise Jesus to pray to Him every day for strength to do whatever He would like to have me do. I promise Jesus to come to every meeting when I can, and take part in the meeting.

Name.....

I am willing that..... should sign this pledge, and I will do all I can to help..... keep it.

Parent's name.....

Residence.....

3. *Trial.* All children who wish to become members shall be considered Trial members until they have attended four consecutive meetings of the Society (unless they have a good excuse for absence); after which they may become Active or Associate members by signing the proper pledge.

ARTICLE IV.

OFFICERS.

The officers of the Society shall be a Superintendent, Assistant Superintendent, President and Vice-President, Secretary and Treasurer.

1. The Superintendent shall have full control of the Society.

2. The Assistant Superintendent shall aid the Superintendent in her work. The Assistant shall take care of all the funds belonging to the Society, the money being turned over to her by the Treasurer at the close of each meeting.

3. The President shall conduct the business meetings, under the direction of the Superintendent.

4. The Vice-President shall act in the absence of the President.

5. The Secretary shall keep a correct list of the members, take the minutes of the business meetings, and call the roll at each meeting.

6. The Treasurer shall take up the collections, enter the amount in the account-book and turn over the money to the Assistant Superintendent, and also enter all expenditures as directed by the Superintendent.

7. The Superintendent shall be appointed by the Auxiliary of the C. W. B. M. and the Y. P. S. C. E. with the approval of the pastor. The Assistant Superintendent shall be appointed by the Auxiliary of the C. W. B. M. The other officers shall be nominated by the Superintendent and elected by the Society. All officers but the Superintendent and Assistant shall be chosen once in six months.

ARTICLE V.

COMMITTEES.

In the organization and care of the Junior Society the Young People's Society of Christian Endeavor shall support the Superintendent with a Junior Committee. In the organization of the Junior Committee the Woman's Missionary Society, auxiliary to the Christian Woman's Board of Missions, shall support the Superintendent with one member on the committee, who shall have charge of the missionary meetings, mission study, missionary prayer, missionary giving, and missionary activities of the Juniors.

There shall be a Lookout, a Prayer-meeting, and a Social Committee, and such other committees as may be needed.

1. The Lookout Committee shall secure the names of any who may wish to join the Society, and report the same to the Superintendents for action. They shall also obtain excuses from members absent from the roll-call, and affectionately look after and reclaim any who seem indifferent to their pledge.

2. The Prayer-meeting Committee shall, in conection with the Superintendent, assign leaders, and do what it can to secure faithfulness to the prayer-meeting pledge.

3. The Social Committee shall welcome the children to the meetings and introduce them to the other members of the Society. They may also arrange for occasional sociables.

ARTICLE VI.

MEETINGS.

A Prayer-meeting shall be held every week. The first meeting in the month shall be a Missionary meeting. At this meeting the missionary offerings of the month shall be collected. The Consecration meeting shall be held the last Sunday of the month, at which the roll shall be called, and the responses of the members shall be considered a renewal of the pledge which they have taken. If any member is absent from three consecutive Consecration meetings, without excuse, his name shall be dropped from the list of members. A Business meeting shall be held once a month, at such time as the Superintendent may consider most convenient.

BY-LAWS.

1. The duties and privileges of the Active and Associate members of the Society shall be the same, but their names shall be on separate lists. All officers, members of committees and leaders shall be chosen from the Active and Associate membership.

2. All committees should meet at least once a month for consultation with the Superintendent in regard to their work.

3. All expenditures should be made under the direction of the Superintendents.

4. Other committees may be added, whose duties shall be defined as follows:

(a) The *Missionary Committee* shall take pledges from the

members for missions. Five cents a month or a penny a week is suggested as the amount of the pledge.

(b) The *Music Committee* shall distribute and collect singing books, and co-operate with the leader of the meeting in trying in every way to make the singing a success.

(c) The *Temperance Committee* shall arrange for an occasional temperance meeting and circulate a temperance pledge among the members.

(d) The *Sunday School Committee* shall secure the names of children who do not attend Sunday School and invite them to become members of the school.

(e) The *Flower Committee* shall provide flowers for the Sunday School room, and distribute fruit and flowers to the sick and needy.

(f) The *Relief Committee* shall collect clothing for the destitute children found in the Sunday School and Society, and bring it to the Superintendent for distribution.

(g) The *Birthday Committee* shall report all birthdays as they occur among the members, so that special prayer may be offered for each member on his or her birthday.

5. This Constitution and By-Laws may be altered or amended at any time the Superintendent and pastor find it necessary.